THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. IX. No. 12. NEW-YORK, SATURDAY, JUNE 1, 1839. Whole Number 428

From the London Quarterly Review.

OXFORD THEOLOGY VINDICATED FROM THE CHARGE OF ROMANISM.

We have been in the habit for many years of priding ourselves on the good sense and discrimination of the English people; and especially on the wide circulation of information, so that what is done in one corner of the empire is known the next day at the other, to the great benefit and enlargement of our minds, and the increase of our happiness and virtue. This, if we remember right, was made one of the main reasons for the reform bill. Nothing was hidden from the knowledge of the people; and therefore power should not be withheld from them. Now it is certainly disappointing and humiliating to find that even in the 19th century, of one place, and that a very important place, in the very heart of the country, open to the most public observation, and communicating constantly with all the other provinces, the English people, at this day, seem to know as little, and to believe as many self-evident absurdities, as of the countries to the north of Hearn's River. Even on the spot, a writer distinguished in physical science, and who candidly ridicules the notion of treating the new doctrines as Popery, yet it is led by the prevalent credulity to use such language as this:—

"In confirmation of these views," says Professor Powell, "reference is made to the avowed opinions of this party proclaimed in print, to the republication of ancient Popish or semi-popish documents and rituals, to the recommendation of them by modern comments and panegyrics. Much is also heard of the real or supposed secret influence exercised by some leading zealots upon their devoted followers, both in the University and out of it. Reports are in circulation of secret meetings and discussions in deep conclave, among the leaders and the initiated; of assemblies of a more popular character, suited to the mass of disciples; of means used, with great skill and discrimination of character, to entice and entrap novices of promising talent. Whispers, moreover, are heard of the more profoundly austere exercises of the more advanced; of the rigorous observances of the ordinances of the Church, of private assemblies for daily service at early matins and late vespers; of the restoration of obsolete practices in the Church services; of vestments and crosses; of postures and bowings. Mysterious hints are heard of the asceticism of the more deeply initiated, of days spent in rigorous fastings, of nights passed in vigils, or on the bare floor, of secret penances and macerations of the flesh. All this, and much more is suspected."

And we could wish that the writer had contented himself with adding, "perhaps, with little foundation," or at least mentioned the grounds which he says "do really exist for some such statements."

It may matter little to the individuals accused whether such absurd apprehensions prevail or not; but it matters very much to the University, and to the Church and the country. Once strike a panic into the mind of the English people, be it on politics, or commerce, or religion, and they run into extravagancies, always melancholy and evil, but in the present instance peculiarly mischievous. And for this reason it necessary to speak seriously of fancies which would be otherwise too palpably ridiculous to be noticed. The public may be assured that the University of Oxford is perfectly clear of Jesuits. It is carrying on no correspondence with Papal emissaries; it is planning no innovation in the Church—nothing but a reform of the hearts and minds of Charchmen, by recalling them to their own professed principles of obedience and order. It is also perfectly quiet. Whatever ferment its writings have produced without, within the University there is little controversey at all; and what has hitherto been written on the opposite side of the question by Dr. Shuttleworth and Professor Powell is marked with great quietness and courtesy.

The Popish or semi-popish publications alluded to by Mr. Powell reduce themselves on inquiry into two little tracts. One is the celebrated "Commonitorium of Vincentius of Lerins;" of which, in addition to the use made of it at the Reformation against the Church of Rome, it is sufficient to say, with the late Bishop Jebb:—

"That it has been received, extolled, and acted upon by such men as Ridley, Jewell, Grotius, Overall, Hammond, Beveridge, Bull, Hickes, Bramhall, Grabe, Cave, and Archbishop King; that it has been admired expressly, even by Chillingworth; that it has been unreservedly acknowledged as a just and true guide by Bishop Taylor."

The other semi-popish tract, with a still more Popish name, is a reprint of the celebrated "Treatise of Ratram, or Bertram, on the Sacrament of the Lord's Supper." It was written in the ninth century to oppose the doctrine of transubstantiation, then first introduced. It has been condemned by the Council of Trent and the principal Romish writers; was substantially republished, under the shape of a Saxon homily, by Archbishop Parker and fourteen other bishops, to oppose the Romish doctrine; was the book which converted Ridley, and, through Ridley, Cranmer himself, from the Romish views of that sacrament; and no less than four translations of it have been published before in England.

The charge about "Popish rituals" probably refers to the reprinting of some little devotional works, by very illustrious members of the Church of England, consisting chiefly of arrangements of the psalms and the collects of our own liturgy; and it indicates a return to a more healthy devotional spirit, that the public have been able to appreciate the quietness and sobriety of their tone, compared with the heated extravagance of modern popular religion. Of one tract, indeed, (No. 75.) we had heard much, as an alarming relapse into the Popish practice of praying for the dead. Without entering into this subject, which has lately excited so much interest, it is enough to say, with Bishop Taylor, that "such general prayers for the dead (as were used in the primitive Church) the Church of England never did condemn by any express article, but left it in the middle; and that as a private opinion, the practice has been maintained and sanctioned by most of her great authorities. The tract, however, in question was found on examination to be nothing more than some selections from the Breviary, on which our own Church services were founded, published for the purpose of "wresting a weapon from the hands of the Romanists;" of "discriminating and separating off the Roman corruptions from the primitive Church;" "of impressing persons with a truer sense of the excellence of the Psalms," which form the main body of the work; "of illustrating and explaining our own Prayer-book;" and of "providing matter for our private devotions from the same source from which the Reformers arranged our public services." One thing indeed might better have been omitted. We may be allowed, or rather should be encouraged, to cherish the memories of the dead, to mark the days when they were taken from us, to maintain our communion with them still, though separated by the grave, and especially to keep constantly before our eyes our long ancestry of good and holy men, who are to be our example and support in the Church; but it is for the Church herself to fix whom we should thus sanctify and honor. When individuals select individuals, there is a danger of lapsing into that evil which in Romanism has led to the worship of tutelary saints, and in many modern sects to the excessive veneration for individual teachers. Bishop Ken's excellence no one will doubt; but the principle of individuals selecting him to commemorate, not as a private friend, but as a saint of the Church, is surely indefensible. This, however, is not the point complained of—and those who complain indulge so universally in no very dissimilar practice, that they require no answer.

The tract we are speaking of has indeed been assailed on no other ground, as if it sanctioned addresses to the Virgin Mary and the saints. The tract, *per contra*, expressly condemns "the invocation of saints" as one of the chief "practical grievances" of the Romish system, and one of those "which should be put in the foreground in this controversy"—an "infringement upon the plain word of God"—a "violation of our allegiance to our only Saviour," &c. &c. But this charge has been answered in so full and satisfactory a manner by Dr. Pusey, in his letter to the Bishop of Oxford (p. 192,) that it is needless to say more on the audacious calumny.

As to the "secret influence," and "secret meetings," and "deep conclaves of the initiated," inquiries on the spot will, we fear, dispel that interestingly alarming illusion, which would conjure up a romance of Jesuitism in a place like the University of Oxford. That great respect is felt for such men as Dr. Pusey, and Professor Keble, and Mr. Newman, is we suspect, undoubtedly true. That young men who know their character and read their books should be much captivated with them, is not at all surprising. Learning, coupled with humility and piety, and warm-heartedness, and principles which offer some solid foundation for belief and practice when all truths is shaken elsewhere, and no guide is left to man but his own wilfulness, naturally does command respect; but if authorities on the spot are to be trusted, instead of planning or exercising an extensive influence either secretly or publicly over the minds of old or young, the very outside number of those who could be considered identified with the tracts is scarcely ten or twelve, if indeed so many. The University has not compromised itself; the heads of houses do nothing; the most influential men openly protest against committing themselves to any thing like a party. The students of course are kept aloof from the controversy; and the more thoughtful and earnest-minded, who might be carried away by the excitement of a new-seen doctrine, are not only placed under a discipline, which will permit no extravagance of the kind, but are warned against it by the very principles which they read:—"Adhere to the Church of your fathers, eschew human and individual authority, practise obedience, and guard against wilfulness and self-indulgence."

Of secret conclaves we have heard nothing. There is indeed a society for the cultivation of theology, at which any senior member of the University may be present: and where papers (which are usually published afterwards) are read in the presence of twenty or thirty strangers. And undoubtedly the existence of the tracts proves combination on the part of those who write them to publish their common opinions. But, instead of being alarmed at this association, those who have examined the history of sects and parties will be rejoiced that the present doctrines emanate from an *association*, not from an individual. It is individual teaching, individual authority, individual names, which the Church has to dread, and from which heresies and schisms have proceeded. When men act together, they act more slowly and deliberately, under mutual correction, with the aid of more knowledge, and with more checks upon that self-agency in which all attempts at reformation must commence, and which is the real spirit to be watched and counterpoised: and, moreover, there is then no central point on which a body of rash adherents may fasten themselves, without thought or discretion; as in the cases of Luther, and Calvin, and we may add Wesley, converting individuals into popes, and losing sight of the minister of the Church in the leader of a party. So long as the tracts proceed from a body, and that body acts independently of the great mass of those who agree mainly with their opinions, every thing is safe. We shall have no repetition of heresies founded on the fancies and known by the names of individuals.

"This is the very distinction," says Mr. Newman, "between our Church and (for instance) the Lutheran; that they *are* Lutherans, but we are not Cranmerites, nor Jewellites, but Catholics—members, not of a sect or party, but of the Catholic and Apostolic Church. And while the name of Luther became the title, his dogmata were made the rule of faith of his followers; his phrases were noted, almost his very words were got by rote. He was, strictly speaking, the *master* of his school. Where has the English Church any such head? Whom does she acknowledge but Christ and his apostles, and as their witness the consent of fathers? What title has she, but as an old father speaks, 'Christian for her name, and Catholic for her surname?' If there is one thing more than another which tends to make us a party, it is the setting up the names of men as our symbols and watchwords. Those who most deeply love them will not magisterially bring them forward, and will rather shun than denounce those who censure them."

We understand that the sincerity of these views is so fully acknowledged by those who are acquainted with the parties, that in no good society at Oxford could persons be permitted without check to use the name either of Dr. Pusey or Mr. Newman to denote their opinions. It is for persons wholly ignorant of facts to invent such terms; and they cannot be too strongly reprobated.

Another rumor, full as rife with follies and falsehoods as that of jesuitical conspiracies, relates to innovations introduced in the ritual of the Church by clergymen of Oxford. Our object, let it be remembered, is not to defend one system of opinion or another, but to assist in allaying, if possible, a dangerous ferment, and to do justice to a body of men who, whether in some points erroneous or not, are men of piety, learning, and zeal, and are devoting their talents and their all to the cause of a Church in danger. Two answers have been given to this charge of innovation, which are perfectly conclusive. One is a letter by Dr. Pusey to Archdeacon Townsend, published in the "British Magazine," [vol. xii. p. 637], in which he enters, at length, into the facts of the case. It is too long to be quoted, and the whole should be read, not merely to understand the truth, but to learn by example in what way false charges should be met and answered by Christians. This letter, and another addressed by the same author to an anonymous jester, are models of Christian apologies. The spirit in which they are written must tell upon every reader; and we trust, if any more personal controversies should arise, the tone and temper of them will never be abandoned for sharper rebukes, however well deserved.

Dr. Pusey's letter, however, is superseded by an authoritative statement in a late charge of the bishop of the diocese:—

"I have been" (says the bishop, alluding directly to the subject before us) "continually, though anonymously, appealed to, in my official capacity, to check breaches both of doctrine and discipline, through the growth of Popery among us. Now, as regards the latter point, breaches of discipline, namely, on points connected with the public service of the Church, *I really am unable, after diligent inquiry, to find anything that can be so interpreted.* I am given to understand that an injudicious attempt was made *in one instance* to adopt some forgotton portion of the ancient clerical dress; but I believe it was speedily abandoned, and do not think it likely we shall hear of a repetition of this or similar indiscretions. At the same time, so much of what has been objected to has arisen from minute attention to the rubric, and I esteem uniformity so highly (and uniformity never can be obtained without strict attention to the rubric), that I confess that I would rather follow an antiquated custom (even were it so designated) *with* the rubric, than be entangled in the modern confusions which ensue from the neglect of it."

The bishop adds some remarks, to which if it were not presumptous, we should add our most cordial concurrence:—

"I may say that, in these days of lax and spurious liberality, any thing which tends to recall forgotton truths is valuable; and where these publications (the Tracts for the Times) have directed men's minds to such important subjects as the union, the discipline, and the authority of the Church, I think they have done good service; but there may be some points in which, perhaps, from ambiguity of expression or some similar causes, it is not impossible but that evil, rather than the intended good, may be produced on minds of a peculiar temperament. *I have more fear of the disciples than of the teachers.* In speaking, therefore, of the authors of the tracts in question, I would say that I think their desire to restore the ancient discipline of the Church most praiseworthy; I rejoice in their attempt to secure a stricter attention to the rubrical directions in the Book of Common Prayer; and I heartily approve the spirit which would restore a due observance of the fasts and festivals of the Church. But I would implore them, by the purity of their intentions, to be cautious, both in their writings and actions, to take heed lest their good be evil spoken of—lest, in their exertions to re-establish unity, they unhappily create fresh schism—lest, in their admiration of antiquity, to revert to practices which, heretofore, have ended in superstition."

And then, to prevent the supposition that any censure was intended by this admonition, an admonition as paternal as it is wise, and in which all good men, who had the right, would surely join, the bishop adds, in a *note*,—

"There must always be allowable points of difference in the opinions of good men, and it is only when such opinions are carried into extremes, or are mooted in a spirit which tends to schism, that the interference of those in authority in the Church is called for. The authors of the tracts in question have laid no such painful necessity on me, nor have I to fear that they will ever do so. I have the best reasons for knowing that they would be the first to submit themselves to that authority, which it has been their constant exertion to uphold and defend. And I feel sure that they will receive my friendly suggestions in the spirit in which I have here offered them."

This statement may be sufficient on the subject of innovations in ceremonial matters. It is satisfactory as showing not only that really nothing of the kind has taken place; but that if, in any evil hour, such a disposition should appear, there is an authority ready to take cognizance of it, and check it with as much of firmness as of mildness and discretion.

Of the ascetic practices which are said to prevail among the members of the Oxford school we are not unwilling to speak. There is something in self-denial and self-mortification, even under the worst of its forms, which shelters it from the contempt or sarcasm of all but vulgar minds. A good may lament deeply, but he will not sneer at it. When a man has learnt to restrict his wants—to abandon comforts—to suppress his feelings—to act upon a law without, instead of an inclination within—to bear cold and hunger and sleepless nights, and the dreariness which the world puts on at first when stript of its lusts of eye and lusts of flesh,—he has made the first step to goodness. It may be made too rapidly, too far—on wrong grounds, on a false motive—but it is a step in advance; and he makes it most boldly and most wisely, who thenceforth, not merely in great temptations and strong passions, but in every little trifle of life—in the turning of a thought, in a word, a gesture, a petty comfort, a favorite delicacy—watches sternly over the faintest movements of the enemy within him. And, therefore, "vigils and fasting, and secret penances and macerations of the flesh," and self-denial in the merest trifles, supposing that such things do exist, are not fit subjects for jests by any, but least of all by those who are sitting at full boards and lolling in easy chairs.

And, indeed, there is little fear in this day from any stoicism of religion. Stoicism must find another soil to flourish in than an age which makes indulgence every thing, and art, science, virtue, and *religion*, good only as ministering to comfort. And, if it does come, it will do us no harm. It is an epicurism of heart and mind—a lax, voluptuous, selfish spirit—which is the plague and poison of this country.

It is to this we owe our evils:—Ireland, with its extortions and debts—its impoverished and absentee landlords—its starving peasantry, and all the long catalogue of Irish evils:—In England, our mass of beggary, ripe for sedition and crime—a mass created chiefly by the blindness of greedy avarice, degraded more and more by its heartless cruelty, and which may one fearful day avenge upon this great empire her cold postpnement of moral duties to questions of immediate gain in ledgers and taxes;—our public embarrassments, which already bind us hand and foot in the face of Europe—which nothing but vast private sacrifices can relieve, and those sacrifices no one will make: the spiritual destitution of our Church, and all the evils of dissension—the bitterness, and ignorance, and loss of truth, and desecration of the state, which are to be traced to this one source. And over it we sigh and groan, as if the remedy were beyond the reach of man: doling out our pounds and guineas, and sixpences, and shillings, while millions would scarely supply the wants of our own country, and whole continents are crying to us to save them from continuing or becoming empires of sin and darkness. And all the while we are building ceiled houses for ourselves, adding field to field and palace to palace—boasting of our warehouses and commerce—covering the sea with our merchant ships—doing every thing for ourselves, that we may walk in silks and velvet, and fare sumptuously every day but, when the work for God and man is called for, sitting down with despair and lamentation that we are poor and in debt. And to this, too, we owe the degradation of our character: for, with all our boasts, our character as a people is degraded from what it once was. We owe it all to our indulgences and comforts.

And, therefore, if an opposite school is rising up in our great seat of education, which shall teach men to master themselves—to economise their pleasures, that they may be liberal in their duties—which shall drill and exercise them in hardness—and so give them nerve to fight and suffer for us, in the evil days which seem approaching;—if it bring back something of that ancient discipline which the deepest philosophy, the greatest legislators, saints, and martyrs, and the Church and the Bible, deemed needful for the perfecting of man; and which, so far from growing out of Popery, was enervated and destroyed by popery; we see nothing but a cause for rejoicing. There is a hope still left us: there are some among us yet who will not shrink in the face of peril—who will retain high principles—who will not take expediency as their rule—who will be able to guide and govern us; and, by the blessing of a merciful Providence, may save us from much evil yet. And we are rejoiced that they should arise in Oxford. Far better that a place should be ridiculed for asceticism than, as it was of old, for self-indulgence:—

Νυν γαρ εσχατας υπερ
ριζας ενετετατο φαος εν Οιδιπου δομοις.

Even if obtruded on the eye, it may be that we need, as other ages and people have needed, some sight of the kind to startle us from our luxurious indolence. But this complaint has no place yet. Men oly know that warnings have been given by clergymen to obey the commands of their Prayer-book, and not to feast when the Church bids them fast. And from that which may lie beyond—those hours of suffering and sorrow, when Christians retire into their closets to humble themselves before the record of their sins, and to battle with the plague of their own hearts—who will tear aside the veil, and bid coarse and sensual eyes look on them with scorn?

From the British Critic.

INTERNAL DECORATIONS OF ENGLISH CHURCHES.

(*Concluded from page* 41.)

The contrast the designs of the fourteenth century, in which the flowing line predominated, present when compared with those by which they were preceded and followed, are fully exemplified in the internal decorations of our parochial churches. We have some remains, not many, of decorated screen work, both of stone and wood, of this period. In other appendages, in the general outline as well as in detail, we find elegance of contour combined with a due degree of richness, and without being overloaded with ornament, our churches of this era present, not the most gorgeous, but the most chaste display in architectural composition of which they were capable.

Though we have not met with any coeval specimen of the eagle desk, it is to this era we would assign its first appearance in our churches. We find it delineated in the Louterell Psalter, a beautiful illuminated manuscript, written in the early part of this century, the eagle being there represented as supported on a slender and cylindrical shaft, banded round half way down by an annulated moulding. We have not, however, met with any pulpit we could clearly define as of this age, that at Lutterworth, called Wickliffe's, being as we conjecture from the style of panel work with which the sides are covered, of a date much later than his time. Neither have we come across any rood lofts or pewing of this age, and we conceive that as yet such at least were not very common. The stalls in the choir of Winchester Cathedral are both the earliest and elegant canopied seats of carved wood work, we do not say the richest in point of minute ornament, we have ever seen. This century was in truth the Phidian age of ancient ecclesiastical art.

But to view our churches in their former state, fitted up with every appendage that could be devised for convenience or ornament, we must examine them as they appeared in the fifteenth century. The beautiful flowing contour which characterizes in a great degree the results of the architectonic taste which prevailed in the fourteenth century had now given place to a style meretricious in the extreme, in which vertical lines, angular edged mouldings, and an infinite repetition of minute enrichments predominated.

The fifteenth century was in fact the gorgeous era of church architecture; and the decorative remains which still exist, after having passed through the ruinous ordeal of two convulsions, the one in the sixteenth the other in the seventeenth century, are sufficient when carefully investigated and compared to satisfy us with regard to the internal features which churches at this time presented.

The numerous large porches of this era with groined roofs were constructed with a view to the partial performance of the rites of baptism and marriage, both of which were commenced "ante ostium ecclesiæ," and concluded in the church.

The font for the convenience of baptism was fitly disposed in the western part of the church, near the north or south porch. This position it has generally retained, but it has been of late years sometimes removed to another site, and we have even found it placed most inappropriately in the midst of the chancel, close to the altar rails.

The main body of the church was now often fitted up more or less with open seats with low backs, and embellished with carved panel work at the extremities. Pew work of this description became a common though not a general appendage to churches during the century, and in 1458 we meet with more than one testamentary bequest of money to the fabric of a church "to make seats called *puying*." The most complete specimen of a church retaining the whole of its ancient pew work, which has fallen under our notice is that at Finedon in Northamptonshire; the church, erected in the style of the fourteenth century, is a large parochial structure, consisting of a tower, nave, side aisles, transepts, and chancel, and the nave, side aisles, and transepts are filled with open seats or pewing, ornamented at the ends with carving in the style of the fifteenth century. These seats are disposed in four distinct rows, two in the nave and one in each aisle, all of which front the east. The chancel was renovated in the early part of the eighteenth century after the Roman or Palladian mode then prevalent, so that in this part of the church the ancient internal features are entirely lost.

The spaces at the east ends of the north and south aisles of a church were generally fitted up as chantry chapels, and often inclosed round by screen work; additional aisles and chapels, sometimes forming transepts, were now frequently annexed to a church, for it was in this and the preceding age that chapels were mostly endowed. These were often decorated more richly than any other portion of a church, and though the altars have been destroyed, the piscina or water drain in the south wall, close by, has almost invariably been left. In one instance, in the church of Bangeworth, in Worcestershire, we have met with the small chantry altar, with its attendant piscina, in a perfect state. Screen work, elaborately executed, separated the nave from the chancel; and a conventual church was distinguished by the stalls at the west end and sides of the choir. The ceiling, whether of groined stone or of wood, was painted frequently of an azure color, with gilt stars interspersed here and there, sometimes in imitation of clouds, but most generally of a regular pattern, in square compartments formed by intersecting ribs or mouldings. The timber roofs of this, much more than of any earlier period, are exceeding rich and numerous; such vestiges of paintings on them as we now discern are faded and half obliterated.

The cathedrals and conventual churches endowed with large revenues were erected on a more magnificent scale than the mere parochial churches, and decorated in a more costly manner. The reredos or screen at the back of the high altar was covered, in many instances, with a mass of rich tabernacle work, and we find even private chantry altars sometimes thus adorned, and a space eastward of the choir was in conventual churches generally dedicated as the principal chapel therein to the Virgin.

On either side of the altar curtains were, in many instances, suspended from rods of iron projecting from the wall. The high altar was sumptuously garnished, the plate pertaining to such principally consisted of a pix for the host, costly specimens of which, of this era, are still retained amongst the college plate of Corpus Christi and New College, Oxford; a chalice, some fine ancient specimens of which are still preserved in many of the colleges at Oxford; cruets for the wine and water, preparatory to their admixture; censers, and ships, (vessels so called, to hold frankincense,) a pair of candlesticks, for the placing of more than two lights on an altor seems never to have been practised in the English churches; a vessel for holy water; a sacring bell to ring at the tersanctus and elevation of the host; a basin used when the priest washed his hands; a pax table for the giving of the kiss, and a cross or crucifix.

We have not met with any ancient monstrance in which the host was exhibited to the people, though the name frequently occures in the inventories of church plate. From a passage in Bishop Jewell's "Defence of the Apology," &c., we should infer that the pix and monstrance were at this period the same, though subsequently, being used by the Romanists for two different purposes, a distinction was made between them.

The arches, piers, and walls of the churches were covered with fresco paintings, some portions of which were merely drawn in patterns, other parts with figures, executed indeed in a rude manner, and designed without any regard to propriety of costume, locality, or feeling, except that which accorded with the common conceived notions of the age. The last judgment was a frequent subject; St. George combating the dragon, we find represented in sculpture and painting at all periods, from the eleventh to the sixteenth century; the murder of Archbishop Becket delineated in this manner was of frequent occurrence, and numerous other subjects from the legends of the saints were also thus treated. Traces of these paintings, which were washed over and defaced in the sixteenth and seventeenth centuries, are occasionally brought to light in modern reparations, but in general only to be the more effectually destroyed, as those for instance which covered the walls of the chapel of the Holy Trinity at Stratford upon Avon, accurate colored engravings of which have been published. A painting of the last judgment is yet preserved in a perfect state on the wall in the Church of the Holy Trinity at Coventry, and in Winchester Cathedral are many such remains, though in a half obliterated condition. The rood-loft and screen beneath were also elaborately painted and gilt.

We find a difficulty in ascertaining the precise era when the introduction of the rood with the figures of the Virgin and St. John, took place in the English churches, especially as we are not aware of any rood-loft, amongst those yet remaining, (and there are several very fine specimens of such.) of an earlier date than the fifteenth century, where they appear, of one description or another, to have been a common and indispensable appendage. The large stone crucifix or rood built up in the outside wall of the south transept of Ramsey Church, Hants, is one of the earliest we have met with, being apparently a sculpture of the twelfth century. It seems to have always occupied the same position, and is placed fronting the west, close to a rich Norman door, formerly the entrance from the cloisters into the church. This is, however, without the accompanying figure of the Virgin and St. John, though such figures are delineated standing, one on each side the crucifix, in an illuminated manuscript of the tenth century in the Cottonian collection. By a constitution of Archbishop Winchelsea, about the year 1300, certain images were required to be placed in the body of each church, and the principal image, *imaginem principalem*, in the chancel. The latter is explained by Lyndwood to represent the saint in honor of whom the church was dedicated, the former to be those of our Saviour extended on the cross, and of other saints; and this writer digresses into the question of the relative worship given to such images, and the distinctions between Dulia and Latria. We have met with more than one ancient bas relief in which the crucifix with St. Mary and St. John standing at the foot of it are sculptured. These images faced the west that they might be observed of all on entering the church: and another reason assigned by Durantus was that proceeding from the traditional belief that the position of our Saviour whilst suspended on the cross was facing the west. Of the rood-lofts, in front of which these images were placed, some extended along the whole width both of the nave and aisles projecting in front, and supported by diverging ribs forming a kind of groined cove, of which description that remaining in the church of Long Sutton, Somersetshire, is a very rich and perfect example. Smaller rood-lofts extended merely across the chancel arch and over the screen, and were only used for the purpose of setting up the rood with the usual accompanying images. Wormleighton Church, Warwickshire, contains a loft of this kind. The entrance to this gallery in large churches was up a spiral staircase, often contained in a turret attached to the north or south aisle, and sometimes in the wall on one side the chancel arch. The organ-lofts in our cathedrals were formerly the rood-lofts, and are placed over the entrance into the choir. We have reason to believe that in many small churches there was no rood-loft or gallery of that kind, but that the rood and other images were affixed to a mere beam extending across the chancel arch in the manner described by an engraving, in Dibden's Tour through France and Germany, of the interior of the church of St. James at Nuremberg, as it appeared in 1760. In this a plain horizontal beam is delineated, as set across the chancel at a considerable height from the ground, and affixed to it appears the image of our Saviour on the cross, with the images of the Virgin Mary and St. John. The richly carved beam which extends across the chancel of Little Malvern Church, Worcestshire, was probably intended for a iike purpose. A sculptured representation of the Virgin was in this century of frequent occurrence over the entrance into the church, being placed within a canoped nich outside the porch or over the door. Some effigies thus placed are nearly in a perfect state, as that on the west side of the tower of Cerne Abbas Church, Dorsetshire. To some particular images we find peculiar honor was paid; sums were bequeathed to furnish lights to burn before them, and pilgrimages and vows were made to them. Those of the Virgin, thus noted, were in the highest repute and very numerous. Amongst others are noticed images of our Lady of Pity, our Lady of Grace, our Lady of Walsingham, our Lady of Ipswich, our Lady of Wilsdon, &c. One of these, formerly in Durham cathedral, is described by Davies as

"A marvellous lively and beautiful image of the picture of our lady, so called the Lady of Bolton; which picture was made to open, with gimmes from her breast downward; and within the said image was wrought and pictured the image of our Saviour marvellous finely gilt, holding up his hands, and holding betwixt his hands a large fair crucifix of Christ, all of gold: the which crucifix was to be taken forth every Good Friday, and every man did creep unto it that was in the church at that time, and afterwards it was hung up again within the said image; and every principal day the said image was opened, that every man might see pictured within the Father, the Son, and the Holy Ghost, most curiously and finely gilt; and both the sides within her very finely varnished with green varnish and flowers of gold, which was a goodly sight for all the beholders thereof."

There are yet many particulars we have omitted to notice connected with the appearance of our churches in their ancient state; for our object has been to give a sketch only of the most prominent and marked features they possessed. Much there was which sober piety cannot sanction; but let us not forget what was holy and religious on account of incidental corruptions. Could we revert to the prestine splendor of our churches, and view them through the vista of time, caused by the lapse of three centuries, on all sides we should see sculpture and painting, altars adorned with rich hangings, and covered with plate and ornament. We should behold shrines and reliquaries of elaborate workmanship, some large and immovable, as the remains of that of St. Frideswide at Oxford; and others small and portable, so as to be carried in processions, as that still preserved in the Church of Shipley, Sussex. We should view the splendid chantry chapels in their original state ere they had suffered from the hand of violence. With a degree of interest we should regard the monuments and sepulchres of the dead, as yet not defaced or disfigured, the sides covered with architectural and sculptured details, the tables supporting recumbent effiges, and the whole design painted to correspond in tone with the objects around it. Over the tomb of the noble or knight would be affixed the crested helmet, sword, gauntlets, spurs, and coat armor; whilst banners, banner-rolls, and pennons, and all the paraphernalia of heraldic pomp would hang suspended from aloft. We should tread on a pavement of Mosaic work inlaid with encaustic tiles and

covered in part with sepulchral brass: every thing in short, would appear in perfect harmony and keeping, and the whole effect would be heightened by the windows filled with painted glass, casting their mellow light on all sides.

COMMUNICATIONS.

We cheerfully insert the annexed communication, but see nothing in it to occasion surprise or to require further comment.

For the Churchman.

Rev. and dear Sir,—The Churchman of April 13 contains an article headed "Right Views of Baptism," in reference to which you thus remark: "Mr. Campbell and his followers have emerged, as we understand, from the Calvinistic Baptists: and though from the rapidity of their growth and other causes, there may be, and probably are, many crude and heterogeneous opinions among them, yet their language respecting baptism, regeneration, and some kindred topics, together with the total failure (as we deemed it) of the reviewer in the Repository to refute their positions, indicate an emancipation on their part from the shackles of modern systems, an approximation towards the simplicity of the primitive age, and a preparation for the reception of the good seed," &c.

Now, Mr. Editor, whilst I admire your disposition to give every man a hearing before you condemn him, (and there I go with you) permit me to say that you are altogether misinformed as to the doctrines of the Campbellites, or rather Saints, or Disciples, as they style themselves. Instead of their making "an approximation towards the simplicity of the primitive age," I consider them as among the greatest foes to Christianity, *they* being found among her *pretended friends*. My reasons for this opinion I will give you by stating facts, which you know are stubborn things. The most prominent Campbellite preacher in the whole southern country has, until very lately, lived in this place, and still preaches here occasionally. He was formerly an elder in the Presbyterian Church. His doctrines are as follows:—

1. That we are under a new dispensation, and therefore have nothing to do with the Old Testament, and consequently he throws it aside.

2. That although baptism is to be administered according to the formula of the evangelist, yet that there is not an *equality* of persons in the Godhead, the SON being inferior to the FATHER, and the HOLY GHOST is not GOD.

3. He rejects infant baptism, and holds to adult immersion, without which we cannot enter into covenant with GOD, and in the reception of which the HOLY GHOST is always conferred.

4. There will not be a *general* judgment, but the righteous only will rise, and the wicked be annihilated.

5. He rejects the Lord's Prayer because therein we pray that CHRIST's kingdom *may* come, whereas it has already come.

6. We are made children of GOD by immersion.

7. Faith in JESUS CHRIST, is to believe there was such a person on earth, and that he is the SON of GOD.

8. There is no regular ministry, no such thing as ordination, but that every immersed adult is, by virtue of such immersion, authorised to preach the Gospel and administer the sacraments.

A few years ago I went to hear a Campbellite preacher in a neighboring state, and in speaking of the agency of the HOLY GHOST in the conversion of man, he used the following language, "A man once came to me and said the Spirit of GOD has been drawing him for seven years. I asked him where he *drawed* him *from?* He said he did not know. I asked him where he *drawed* him *to?* He said he could not tell. I then told him that I would be ashamed of a GOD that had always been drawingme, and had never drawn me any where."

The Campbellites have no written creed, and this enables them to affirm or deny a doctrine charged against them, as may suit their convenience. And when you throw them off their guard, and pin them down to a particular point, they will go *round it*, until they think they have *led you away* from it, and then they will come back to it again.

I had designed giving you several additional instances of errors of doctrine among them, but I have already occupied too much space; I therefore leave it to you to make such comments on their doctrines as you may think proper, all of which are contrary to Scripture. It may, however, be proper to remark that their theological system is Anti-calvinistic, and they hold to the general account given in the gospels of the suffering, miracles, life and death of CHRIST. Yours, &c. A. CHURCHMAN.

For the Churchman.

BOWING AT THE NAME OF JESUS.

"Hear me with patience and refute me with reason. Your command is that all corporal bowing at the name of JESUS be henceforth forborne.

"I have often wished that we might decline these dogmatic revolutions in divinity. I say it again, and again, that we are not *idonei et competentes judices* in doctrinal determination. The theme we are now upon is a sad point. I pray you, consider severely on it.

"You know *there is no other name given under heaven among men whereby we must be saved*. You know *that this is a name above every name. Oleum effusum nomen ejus*; it is the carol of his own spouse. This name is by a father styled *mel in ore, melos in aure, jubilum in corde*. This is the sweetest and the fullest of comfort of all the names and attributes of GOD. GOD *my Saviour*. If CHRIST were not our JESUS, heaven were then our envy, which is now our blessed hope.

"And must I, Sir, hereafter do no exterior reverence, none at all, to GOD, my Saviour, at the mention of his saving name JESUS? Why, Sir, not to do it, to omit it, and to leave it undone,—it is questionable, it is controvertible; it is at least a novel point in divinity. But to deny it, to forbid it to be done!—take heed, Sir! GOD will never own you if you forbid his honor. Truly, Sir, it harrows me to think of this. For my part, I do humbly ask pardon of this house, and thereupon I take leave and liberty to give you my resolute resolution. I may, I must, I will do bodily reverence unto my Saviour; and that upon occasion taken at the mention of his saving name JESUS. And if I should do it also as oft as the name GOD or JEHOVAH, or CHRIST, is named in our solemn devotions, I do not know any argument in divinity to control me.

"Mr. Speaker, I shall never be frighted from this with that fond shallow argument, 'Oh you make an idol of a name!' I beseech you, Sir, paint me a voice; make a sound visible if you can. When you have taught mine ears to see and mine eyes to hear, I may perhaps then understand this subtle argument. In the mean time reduce this dainty species of new idolatry under its proper head, the second commandment, if you can: and if I find it there, I will fly from it *ultra Sauromatas*, any whither with you.

"Was it ever heard before, that any men, of any religion, in any age, did ever cut short or abridge any worship, upon any occasion to their GOD? Take heed, Sir, and let us all take heed whither we are going! If CHRIST be JESUS, if JESUS be GOD, all reverence, exterior as well as interior, is too little for him. I hope we are not going up the back stairs to Socinianism!

"In a word, certainly, Sir, I shall never obey your order, so long as I have a head to lift up to heaven, so long as I have an eye to lift up to heaven. For these are corporal bowings, and my Saviour shall have them at his name JESUS!"

I merely intended, Mr. Editor, transcribing the above speech, but cannot refrain from giving the response of my own understanding and heart. Its author, Sir, Edward Dering, was so misguided as to be the first to open the attack of the Puritans upon the Church of England in the long Parliament, and was for a time one of their most prominent leaders. When he saw, however, to what fatal end they were driving, he was too honest and honorable to stay among them, and spent his eloquence and energy in resisting the evil, he had himself set agoing. He became a victim to the troubles of the times, and wealth, station, and reason left him sooner than life.

I am sure, Sir, that there are many persons even within the Church's pale, who would wonder that a matter of mere bodily reverence, should be made so much of. Let me ask, if this fact does not throw doubt upon the soundness of their religious feeling. I would not speak harshly, but it seems to me that a man who can treat slightingly any mode of showing his homage to our divine and blessed Redeemer, be it only a word, or look, or gesture, cannot have that fulness of love which finds the ordinary means of expression too few and poor, and without which out piety falls far short even of that imperfect measure which is within the reach of our infirmity. Does it become us whose all of love is infinitely less than is due to the Almighty, to be jealous of the homage we pay him? If our love impels us to a simple act of devotion, are we coldly to cavil at, and question it? When nature teaches the heathen to bow before his idol, are we, in the presence of the true GOD, to reject her teachings? Because a corrupt Church has made an ill use of corporal worship, (if I may so speak,) are our bodies to be excluded from all share in our devotions? Certainly this is all wrong, and we ought to be careful lest our false notions lead us to rob GOD of his honor. We have no faculty, spiritual or corporal, that is not meant to be used for his glory. Are they not to be so used in our public worship? Man's soul and body are bound so close together that love, joy, sorrow, pleasure, or pain, or any other feeling or emotion, can never stir the one, but it stirs the other too,—and the voice and countenance, and the motion of the limbs, are the natural organs for expressing the joint sensation. But even were it possible for me to sit with a marble fixedness of body, while my spirit was moved, yet in the worship of Him who requires the service of the whole man, to do so would be sin. Oh, Sir! are not they who are so stiffnecked in the courts of the LORD's house, and who pride themselves on not giving in to foolish mummery, are not they keeping back a reasonable service? And do not they who are so fearful of Romish error and corruption, that they will not unbend a joint, lest the strong man of sin seize the chance, close with them, overcome them, and trample on their faith, do not they in their timidity forego the very best means of all for making them strong? These, Sir, are no light considerations. I pray GOD, that if any one reads this who has been wont to omit that deportment in the public service of the Church, which nature dictates and GOD approves, he will no longer let idle fancies, or a careless habit, or evil prejudices stand between him and his Maker, to prevent the free and low prostration of soul and body at his sacred name, and before his holy altars. DECET.

For the Churchman.

MISSION TO CAPE PALMAS, AFRICA.

It will, no doubt be highly gratifying to the personal friends of our missionaries, as well as to the Church at large, to learn that a letter has been received from the Rev. Dr. Savage, from which the following is an extract:—

"*Ship Emperor, Monrovia Roads, Jan.* 22, 1839.

"We arrived at this point in health and safety early in the morning of the 19th ult., after rather a boisterous and unpleasant passage of thirty-eight days. By the last accounts from Cape Palmas, we are informed that our dear friends were well. All the missionaries at this point and at Edina are well, and actively employed. Let us ardently pray that GOD will vouchsafe to us a continuance of health, and speedily make bear his arm in favor of our work of faith and labor of love.

THOMAS S. SAVAGE.

THE CHURCH IN GEORGIA.

We have received the Journal of the proceedings of the seventeenth annual Convention of the Church in Georgia, held in Augusta, on the 15th ultimo, when morning prayer was read by the Rev. Edward Neufville, and a sermon preached by the Rev. Wm. D. Cairns; the *Convention Sermon* having been preached the day before by the Rev. George White, and the *missionary sermon* by Rev. Ezra B. Kellogg. The parochial reports exhibit the following items: Baptisms 68; Communicants 301; Marriages 24; Funerals 57; Sunday School Teachers 40; Scholars 255; Collections for Missions $1528, for the General Theological Seminary $62, and for other benevolent objects, $408; making a total of $1998.

The following extract from the report of the Committee on the state of the Church relates to a subject which essentially involves its prosperity. It is lamentable to think that she should be so languishing in a diocese which has been organized now seventeen years.

"As by far the most important and interesting subject which has occupied the deliberations of the present Convention, your committee would advert to the proposal from the Diocese of Florida, of a union of the Dioceses of Georgia, Alabama, and Florida for the election of a common bishop. The proceedings of the Convention in relation to this subject, by which that proposal has been acceded to, with but a single qualification,* (which, however, it is sincerely hoped may not defeat the object contemplated,) this committee cannot but regard as an event full of promise, that the anomalous feature which has so long existed in the condition of the dioceses in question, will at no distant day, be removed; the Church in those dioceses be furnished in the person of a bishop, with her regular scriptural head, and her children be made to rejoice in those spiritual blessings which our faith, as Episcopalians, authorises us to expect from such an event."

The following officers were chosen for the ensuing year:

STANDING COMMITTEE.—Rev. Edward Neufville, Rev. Edward E. Ford, Rev. Seneca G. Bragg, Major Thomas M. Nelson, Edward H. Campbell, and Gerard McLaughlin.

COMMITTEE ON MISSIONS.—Rev. S. G. Bragg, Rev. W. D. Cairns, Nathaniel Baker, Nathan C. Monroe, and Horace Fitch.

DELEGATES TO THE GENERAL CONVENTION.—Rev. E. Neufville, Rev. E. E. Ford, Rev. S. G. Bragg, Rev. W. D. Cairns, Hon. John M. Berrien, Major T. M. Nelson, George Jones and Charles Day.

The following resolutions were *unanimously adopted:*

Resolved, That this Convention, having adopted measures which when consummated, will have the effect to dissolve the connexion which has existed between this diocese and the Right Reverend Nathaniel Bowen, D. D., Bishop of South Carolina, do hereby, in contemplation of that event, tender to that beloved prelate the assurance of their sincere regard and affection, and of their grateful recollection of those Episcopal services which, amid the many pressing cares and duties of his own diocese, and at the sacrifice of much personal comfort, he has so kindly extended to us.

Resolved, That until the services of another bishop shall be obtained for this Diocese, in pursuance of the measures above referred to, or in some other mode, the Right Reverend Bishop Bowen be, and hereby is, respectfully and earnestly invited by this Convention to continue his kind supervisory care over our parishes.—*Banner of the Cross*.

* This refers to the condition imposed by the diocese of Florida that no clergyman canonically resident in any one of the Dioceses of Florida, Alabama and Georgia, shall be eligible to the Episcopate of the associated dioceses. The joint Convention, it will be remembered, is to meet in Columbus, Georgia, on Saturday the first day of June next.

THE CHURCHMAN.

SATURDAY, JUNE 1, 1839.

TRACTS FOR THE TIMES.—We continue to-day the excellent article from the London Quarterly, commenced in our last number, respecting the Oxford Theology. The spirit of piety in which it is written and the proofs which it furnishes of self-sacrifice and devotion in the gifted men who, under GOD, are conducting this extraordinary movement in the Church of England will tend, we hope, to disarm the opposition of those who have been led to suppose that the Oxford Theology contains the seeds of death to all spiritual religion. The reviewer, it will be seen, earnestly repels from the Oxford divines the imputation of Romanism. That the class of Englishmen, whose views the London Quarterly represents, entertain a deep and settled aversion to the peculiar tenets of the Church of Rome is a fact which will hardly be questioned; nor is it less certain that the editors of that journal have the best opportunities of knowing the true state of feeling in Oxford, and the designs which are really entertained by the authors of the Tracts. In this matter, therefore, the London Quarterly is a satisfactory witness, and its testimony is sufficient to vindicate the Oxford divines from any secret subserviency to the Church of Rome. And this fact ought to be enough to protect their works from the unmeasured hostility with which they have been assailed. For admitting that they have in some instances stated principles in an unguarded or inaccurate manner, still if they really aim at the revival of the old Church of England theology and of that deep, intelligent, and manly piety which was its best and characteristic fruit, it seems obvious, from the very nature of their undertaking, that their errors will be gradually counteracted and the good alone at which they aim will be permanently retained. We have a deep conviction of the truth and importance of all those *principles* which render the Church of England *Protestant*, and thus distinguish her from the Church of Rome, and we have an equally strong confidence in the attachment of the great body of Protestant Churchmen both in Great Britain and in our own country to these distintinctive principles whenever they are fairly seen, and we have therefore no fear that any tendency to Romanism will remain long unchecked. It is certain that the works connected with this remarkable movement on the other side of the Atlantic are here sought by many with avidity and read, and that, whether speedily republished or not, they will have no little influence on the theology of our Church; and we shall therefore continue, as occasion may require, to make them the subject of remark.

Since writing the above, we find that the venerable Bishop Moore, of Virginia, has followed the example of the Bishop of Chester in England, and cautioned his diocese against the Oxford Tracts. In our next we shall give this part of the bishop's address, and the response to it of the Committee on the State of the Diocese. At present we mention the fact as a new proof of the interest which the Tracts excite, and a new reason to hope for their publication.

To the Editor of the Churchman.

Rev. Sir,—Without wishing to commit the Churchman at all, in regard to the matter of the sermon on "Missionary Fanaticism Opposed to Christian Zeal," I beg you to afford me an opportunity, through your columns, to correct a mis-statement and to answer some objections, which have been made to it. I wish to do this before the third edition is put to press. It has been frequently said, and by a majority of those who have not read it, it is believed, that the sermon opposes *all missions*. This is not true. It advocates all domestic missions, also the African and Texian missions; of the Church of England, it says "that the duty to enlighten the moral darkness of the nations of the East is evidently pointed out to *her* in the providence of GOD." The sermon advocates all missions, where there is a reasonable prospect of success. I regret this the more, because it has furnished occasion, as I learn from most unquestionable authority, at two of those meetings, which are occasionally held, where one and another are called to make a display of eloquence to excite and keep up a missionary spirit, for me to be held up as an *infidel* and unbeliever. One of those meetings was held in Christ's Church, in Brooklyn, and the other in St. Luke's, New York: the speaker at the former was the Rev. Dr. Cutler; at the latter the Rev. Dr. Milnor. I will say nothing of the spirit in which these maledictions were uttered; neither will I quote in reference to them, that saying of the Apostle, "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an *infidel*;" but I will quote that other saying, "I bear them record, that they have a zeal of GOD, but not according to knowledge." I much regret, that self-defence requires me to defend myself from such a charge, from such a quarter.

I have been charged with stating "false facts" because in commending the Church in Rhode Island for the sound judgment which she has exercised in the disposal of her missionary funds, I did not state *how* those funds were obtained. My design was to show, not how money has been *raised*, but how unprofitably much of it has been expended.

A writer in Boston, under the signature of "S." finds much fault with the text. I surely did not make the text, neither did I allude to it, by way of explanation, in the sermon. I confess, as he says, I have but little knowledge of modern "hermeneutics." If I had been educated at Andover, or if my associates were principally those who had been, or if my sympathies were with them, rather than with my own Church, perhaps I should have been better instructed and more able to expound a text "hermeneutically."

I have been called a "bigot," and many other hard names, in various papers established by different sects, because I have expressed my belief, that the possession of a regular and uninterrupted succession of ministers, conveyed by that order, alone appointed by the apostles to confer the ministerial commission, is necessary to constitute those societies which are called Christian, members of the holy Catholic and Apostolic Church. To this, all I can say is, that I am an Episcopal minister: I believe in the doctrine of the Episcopal Church on this subject, and I think, I ought not to be condemned as uncharitable for publishing what I believe. It has been said I am a minister of a sect myself. This charge has been made by the most violent opposers, and by members of the Roman Church to this I answer: it is not true that the Episcopal Church is a sect. At the Reformation she did not pretend to cut herself off from the Catholic Church, she only exercised the power which every national Church has, to correct abuses, so long as it does not abandon any of the institutions, or depart from the command of CHRIST. Her bishops endeavored to put back her rites, and ceremonies, and doctrines to where they were, before the introduction of the belief of the pope's supremacy and the peculiar practices and faith of the Church at Rome: she has the same ministry and in this same Church she was from the beginning. She never, like others, pretended to set up a strange altar, and another order of ministry, and never assumed herself what others have seemed so anxious to give her, the name of Protestant. I am not then the minister of a sect.

The old cry of Popery is raised against me, because I expressed the hope that GOD in his good time, will bring about a reconciliation between the Roman, Greek, and Anglo-Catholic branches of his one, holy, Catholic and Apostolic Church, and because I have ventured to question the reasonableness of sending persons and money, from among the heresies and schisms of New-England, to convert the inhabitants of China and Japan; and to think it more probable that this will be effected through the instrumentality of the Church. I have attentively read all that has been written in opposition to this, and I see no reason to change my opinion.

It has been objected, that this sermon will have the tendency to check the missionary spirit, and that it it is better to keep this up, at all events; for those who give most to foreign, give most also to domestic missions. Though the last fact may be questioned, yet suppose it true: I cannot agree to reasoning like this. If to obtain funds to support missions, we must sanction, in our people the neglect of evident palpable duty; if we must resort, as in many cases has been done, to giving exaggerated statements of success; if we must excite a spirit of ambitious rivalry; if we must encourage a spirit of opposition, like that possessed by a lady, whom I have heard commended, who, having read two pages of the sermon, sat down with *great spirit* and drew a check for three hundred dollars for the China mission; I say, if funds cannot be obtained without resorting to such means, and raising a spirit like this; then, let the whole go—better that the heathen remain as they are, than that Christians be encouraged to retain such tempers and act from motives which many heathen themselves would abhor.

I am charged with opposing the authority of the Church, which has permitted foreign missions. I trust there is no one more disposed to submit to the authority of the Church, in the exercise of its legitimate powers than myself. When I look at the operation of its present missionary plan, when I see how the domestic missionary is neglected and the Foreign more than supported; when I see *bishops* of the Church appearing before a committee of *presbyters*, begging for aid and oftentimes refused; when I see all these and many more evils resulting from the present arrangement, I cannot but think that, in an unguarded moment, the bishops gave out of their own hands, into the hands of committees, powers which can only be properly exercised by the chief pastors of the Church. I am not a believer in the infallibility of our General Convention. I hope the majority of its members will return to a better mind.

I have looked in vain for any answer to the main point, which it was my object to illustrate, "*That it is not the duty of Christians in these United States to go or send others away, to strive to convert to Christianity far distant and heathen lands, when, to do this, they allow many thousands of the inhabitants of the newly settled and destitute parts of our own country to live and die without the comforts of the Gospel*;" neither have the facts stated been contradicted. These seem more and more confirmed by recent information. The Rev. Dr. Robinson, after spending a great deal of money, has abandoned his mission at Syra and gone to reside at Constantinople; one of the China missionaries has long since returned, and the other wishes to do so; and both confess their inability to learn the language. The exploring missionary has returned and promises a book of travels; so many of these "missionary travels" have of late been published, that I fear the demand will cease before his volume makes its appearance.* These efforts have all been failures—they have cost large sums, which would have made our bishops and missionaries in some degree comfortable, and been the means of doing great good to thousands of our fellow Christians, who have been deprived of the ordinances of GOD's house and the sacraments of his Church. I was well aware, that I should call down upon myself much odium, in stating openly and frankly my opinion of this fashionable delusion. I have seen from what has been written, (and that is not a little,) no reason to alter my opinion on a single point. I have done what I thought my duty. If the Church should choose to continue these and such like experiments, to the great neglect of her duty at home, I shall have this satisfaction; the thought that I have raised my feeble voice against it. I shall now leave the subject, and I pray GOD who is the Author of all good to lead us all into the path of duty, and the way of truth. I am, Rev. Sir, yours with great regard. EVAN M. JOHNSON.

* On the 20th of last month I addressed the following letter to the foreign secretary,—he has not answered it:

Rev. Sir,—On a late occasion, you were so good as to say, that any facts in regard to the appropriation of funds in the foreign department would be furnished by you; will you then please to inform me, the number of years Dr. Robinson has been in Greece; the *whole amount* paid him as salary, in gratuities, for the purchase of a press and types and paper, and the employment and pay of a printer; in fine, the whole amount of cost, that he and his mission has been to the Church. I have heard it estimated at more than $50,000. Is it more or is it less? Will you please to inform me, what is the annual amount paid to Mr. Hill and all his associates and teachers? How many of his pupils pay their own expenses and how many are gratuitously taught? It has been supposed, that if this school receives, as has been stated, the countenance of the government, that it ought to support itself. I wish correct and accurate information on these points. I presume the books of records will furnish this, and I will be much obliged if you will permit your clerk to overlook them. Yours with respect, E. M. J.

JOURNAL OF TENNESSEE CONVENTION.—The interesting account which has already been given respecting the last annual Convention of the diocese of Tennessee, renders necessary only a brief notice of the Journal. Full parochial reports were made to the Convention from thirteen parishes. Next to the parochial reports the importance of a better provision for the Episcopate seems to have chiefly occupied the attention of the Convention. That the bishop, with a view to his support, should be compelled to take a parish in an inconvenient part of the diocese, the charge of which will necessarily deprive the diocese of much of the benefit of his supervision, is an event much to be regretted, and we sincerely hope that the effort made by the late Convention will be effectual to remedy the evil. It is neither right in itself nor creditable to the church at large that such a man as Bishop Otey should not be enabled to devote himself to the building up of the Church by the exercise of the peculiar functions of his Episcopal office, and if his own diocese is yet too feeble to sustain the charge, it were well if others who can plead no want of ability, would come to its aid.

We ask attention to the bishop's address to the Convention: the remainder of it will appear in our next.

The bishop then read his annual address, as follows:—

My Brethren of the Clergy and of the Laity,—Since we last met together in council, I have not been able to accomplish a regular visitation of the churches in this diocese, and of consequence have little to report to you in the way of Episcopal services. My absence from the state to attend the General Convention, and again to participate in the consecration of the Right Rev. Dr. Polk, elected Missionary Bishop of Arkansas, together with the necessary attention due to the comfort of my family, have prevented me from engaging in many duties, the performance of which, under other circumstances, I should have deemed no less obligatory than delightful.

In July last, on the resignation of Mr. Polk, subsequently elected and consecrated to the office of a bishop, I became, upon the invitation of the vestry, the rector of St. Peter's Church, Columbia. This step, though one not desirable chiefly on account of my official connexion with the diocese, appeared to be of obvious propriety, from considering that the support of my family was derived mainly from the congregation which I now serve. And although the effect must necessarily be to confine my labors more to one point, and to give less time to the duty of Episcopal visitation, yet when it is considered that the claims of a family for maintenance are imperative upon its head, I trust that the Convention will feel disposed to acquiesce in and approve the measure to which necessity not inclination has impelled me.

June 23, 1838. I consecrated to the worship of ALMIGHTY GOD, the house erected by the congregation of Trinity Church, Clarksville, according to the order of the Protestant Episcopal Church. On this occasion I was assisted in the services by several of the brethren then present and attending the Convention. The building is a very substantial one of stone, and highly creditable to the zeal and perseverance of the rector and his small but devoted congregation. No church in the diocese has had so many and so serious difficulties to contend with, in providing a suitable place for public worship, as that at Clarksville. That its friends have persevered under all adverse circumstances, animated by the untiring activity of the rector, until they have happily reached the consummation of their long deferred hopes, in the completion and dedication of a temple to the honor and worship of GOD's holy name, affords an example of encouragement to other sister congregations in the diocese, which we may well trust will not be without its wholesome effect upon them. The case presents a striking instance of what energy and fixedness of purpose even in a few persons may accomplish. And now that the members and friends of Trinity Church, have a sanctuary for the performance of all the holy offices of religion, it only remains that they strive habitually to realize an abiding sense of GOD's favor and mercy towards them—that they diligently cultivate all pious affections, so that the spiritual building also of the HOLY GHOST may rise among them in the fair and beautiful proportions of primitive faith, apostolic order, heavenly hope and Gospel charity.

In the evening of this day a meeting of the Diocesan Missionary Society was held in the newly consecrated church, and after addresses by myself and the Rev. Messrs. Polk and Wheat a collection of $75 was made in aid of Domestic Missions.

Sunday, 24. Morning prayer was read by the Rev. Mr. Wheat, at half-past seven, A. M., after which I delivered an address and confirmed five persons.

The Rev. H. J. Leacock preached an effective and impressive sermon upon the duties of the ministry, at half-past ten o'clock, A. M., after which I ordained to the deaconship Mr. P. W. Alston, and to the priesthood, the Rev. C. A. Foster, minister of the church at Randolph, and the Rev. Edward Paine, of the diocese of Kentucky. The latter person was ordained by me, at the request of the Right Rev. Bishop Smith, to whose jurisdiction the candidate belonged. The candidate for the order of deacons was presented by the Rev. Mr. Polk—those for the eldership by the Rev. H. J. Leacock. The holy communion was then administered to about thirty persons, in which service I was assisted by the Rev. Drs. Weller and Muller.

July 22. Preached in St. Paul's Church, Franklin, and confirmed two persons.

Aug. 4. I laid the corner-stone of St. Mark's Church, Williamsport, Maury county, and delivered an address. The walls of this building have been raised and the whole covered in, and although the congregation is very weak in resources, yet from the forward state of the work, the hope is strongly entertained that the church will be completed and in readiness for consecration, at an early day of the ensuing summer.

Aug. 5. I confirmed two persons in St. Peter's Church, Columbia.

Aug. 14. I left home to be present at the meeting of the General Convention of our Church, which assembled in the city of Philadelphia on the 5th day of September last. Besides participating in the usual business appertaining to the general legislature of the Church, it became my duty, by appointment, to preach the trennial sermon, before the Board of Missions of the Protestant Episcopal Church. That service was rendered on the evening of September 6th, in St. Stephen's Church Philadelphia. All the bishops of our Church attended the General Convention, and a large delegation from all the dioceses entitled to representation. It is a circumstance worthy of repetition and remembrance, as it is also matter of devout gratitude to GOD, that the deliberations of this general council of the Church were marked by the same harmony and brotherly kindness which have hitherto distinguished it in past years. We earnestly trust and pray that the same spirit of love and peace may continue to characterize its future history, and be an earnest of that "rest which remaineth for the children of GOD." Three new dioceses were upon application received into union with the General Convention, viz: Florida, Louisiana, and Indiana.

Provision for the more certain and regular performance of Episcopal offices in dioceses without bishops, and in states and territories in which the Church has not yet been organized, claimed the attention of the Convention at an early day of its session. The very gratifying success which has attended the efforts of our first missionary bishop obviously led the thoughts of all to the extension of the same missionary system which has heretofore worked so well. Accordingly after due deliberation and prayer, the Rev. Leonidas Polk, a presbyter of this diocese, was unanimously nominated by the House of Bishops to the House of Clerical and Lay Deputies, and by them unanimously elected to the office of missionary bishop in the State of Arkansas. He was consecrated in Christ Church, Cincinnati, on the 9th day of Dec. last, being the second Sunday in Advent, by the Rt. Rev. Wm. Meade, D. D., assistant bishop of Virginia, acting under a commission from the presiding bishop, the bishops of Ohio, Kentucky and Tennessee being present and assisting. Thus have we lost from the councils of this diocese a brother well beloved, one whose personal exertions were freely contributed to promote the cause we have in hand, and one whose zeal to honor the Saviour led him to be foremost in every good work. Ill as we were able to spare so valuable a laborer from the field we have to cultivate, it is consoling to reflect that he has been called to more enlarged usefulness in the Church of GOD—that the duties of his high and responsible office have been laid upon one, who will not shrink from their faithful discharge; and sure I am that all along the dangerous and difficult road he has to travel he will be followed by the prayers of us all, that his way may be made plain before him, and that like him of old whose voice was heard in the wilderness, he may make the crooked paths straight, and the rough places smooth, and bear the light of divine truth, and the message of salvation, to those who are "sitting in darkness, and in the land of the shadow of death."

The important subject of the division of dioceses again occupied a portion of the time of the last General Convention. The original proposition as made in 1835, was carried, and the diocese of New York has already availed itself of the provisions of the canon passed, and constituted a diocese under the style and title of the Diocese of Western New York. The newly made diocese has held its primary convention, and completed its ecclesiastical organization by the election of a bishop. The individual chosen, the Rev. Dr. Delancey, of Philadelphia, has been long favorably known in the Church for his commanding talents and every way excellent and exemplary Christian character. A cordial assent to his consecration has been given by the ecclesiastical authorities of this diocese, as has been done, I hear by other dioceses, and his separation to the peculiar service, to which the providence of GOD has destined him will take place in the course of the next month. Thus, brethren, though there be little to call for congratulation, when we survey our own weak, destitute, and impoverished condition, parishes vacant, brethren seeking new fields of labor, none coming to our help, and of the few who are left, some of us nearly worn out and exhausted, yet is there ground for joy and comfort, when our eyes wander to other and more favored portions of the Lord's heritage, and we hear from many quarters that the Church which we love is "lengthening her cords and strengthening her stakes," and showing by her fruits of righteousness and charity that the LORD is indeed in the midst of her, that his "arm is not shortened that it cannot save, nor his ear dull that it cannot hear!" Let us "not faint" then, "nor be weary in well-doing." Rather let us take courage from considering our weakness, to put forth yet greater exertions, and let us not fail to seek his aid whose "strength will be made perfect in our weakness;" and "whom it is nothing to help with many or with few." (*To be continued.*)

Address to the Alumni Society of Nashville University, on the Influence of Institutions for High Letters on the Mental and Moral Character of the Nation, and the Obligations of Government to endow and sustain them. By Rev. A. STEPHENS, Professor of Languages in the University.

This able and eloquent pamphlet exposes with a master hand the peculiar intellectual vices of our nation, and points out with great clearness the most efficient instrument for their cure. The views which it contains are so profound, so salutary, and so entirely in accordance with those which this journal has ever held, that we are tempted to transfer some of the more striking features to its columns. We augur well for the cause of learning and the Church from this early specimen of varied attainments and mature thought in its author. If in some parts the picture appears too highly colored, it must be remembered that it was produced in one of our newer states and adapted to the experience and condition of the people of the West. That it is applicable nevertheless in a greater or less degree to our whole country cannot be denied.

We commence with the following just position in the premises which lays down a truth often overlooked.

There is a wide and important distinction between the *natural capacity* and the *practical ability* for self-government. That man possesses the *capacity* for self-government, in all nations of the earth, every true republican, at least, will most heartily agree. But that mankind, indiscriminately, in all circumstances, and in all the stages of moral and mental advancement, possesses this *ability*, few, we suppose, will be found so enthusiastic in the cause of democracy as to maintain.

This distinction between the capacity and the ability for self-government was most distinctly seen and recognised by the wise framers of the constitution. The proposition that all men, in all circumstances, can govern themselves, they would have rejected with as much decision as they did the old monarchical plea, that no people, in any circumstances, are capable of self-government. They held that the people, by nature, were as ignorant of the art and science of self-government as they were of the science of astronomy or the art of sculpture. And as soon would they have required them to calculate the distances of the planets or to chisel the Apollo Belvidere, without having learned the science of the one or the art of the other, as to demand of them to devise and carry out any system of self-government without the requisite knowledge and intelligence.

The following is a startling assertion, but not without foundation.

The abstract idea of a republican government, implies a most important condition; and unless this condition be maintained inviolate, the practicability of representative democracy is at an end. This indispensable condition is, that the intellectual development of the nation must, in the first instance, be matured enough to form a government, and chiefly that it *must be continually progressive*, in a ratio exceeding the development of all counteracting and adverse influences.

As soon as this condition ceases or the intellectual developement comes to a pause, a republican government is no longer for us; and the sooner we relapse into a constitutional monarchy the better will it be for our social and political rights, for virtue, for religion, for humanity, and for liberty.

Our next extract opens the author's doctrine in the pamphlet.

Neither is it sufficient that the development and growth of the mental resources keep even pace with the natural and physical developments of the country. But the intellectual

march of the nation must outstrip the progression of all the other elements that constitute national security and greatness. It must keep in advance, like a safe and bold pioneer, of all commercial and agricultural enterprises. It must accumulate more rapidly than our wealth. It must swell beyond the annual increase of exports. It must outstrip our magic accumutions of territory and numbers. It must precede and surpass all improvements of whatever description. It must embrace all, cover all, include all. No power must be permitted to outgrow it, no influence to surpass it. All must be held subordinate to it. In a word, the intellectual energies of the nation must exceed the physical and material.

There is wisdom in the annexed remark.

If indeed it is true, as is now generally and currently asserted, that the United States are not advancing in knowledge and public virtue —that the increase of intelligence in the rulers and the people has not kept in advance of the growth of numbers, territory, wealth, and natural resources, then indeed, is there just cause for serious apprehension and alarm; and it behooves us with a calm and philosophic spirit to review the causes which have led to the abandonment of the sole condition of successful republicanism, and to devise such enlarged and energetic measures as may again elevate us to the firm basis from which we have been precipitated.

If what is asserted in the subjoined extract be true, the author's solicitude, which has given birth to the present attempt to indicate a remedy, has not been carelessly or prematurely awakened.

But it is a fact that cannot be denied, even by those most enthusiastic in predicting the future glories of our beloved republic, that the strong confidence in our ultimate triumph which filled the American heart, and which approached in fervor to the intensity of religious faith, is already shaken. A cloud rests upon the bright perspective. Distrust and dark foreboding begin to lift up their croaking voice, like the cowardly night owl, predicting disastrous failure. And some of the best minds and purest hearts of the republic have begun to suspend judgment, and to lose somewhat of that strong faith and high hope in the holy cause of human rights and the human mind. Writers of the first order of abilities are sending out, through the medium of the press, the notes of alarm, and by the natural affinity of extremes for each other, have even boldly questioned the utility of the two great intellectual revolutions of the sixteenth and eighteenth centuries.

In speaking of the existing evils which have led to such forebodings, the author says,

The great and original cause which has brought about these symptoms of decay is not to be hastily gathered from the surface of things. The elements of the tempest have their birth in causes farther removed than the threatening cloud and the visible electricity. So the decay of public virtue, the deteriorated standard of morals, the increase of the power and influence of ignorance, the spread of the spirit of disunion, discord, and insubordination, must not be sought from causes immediate and visible. The present doubtful state of things is not to be charged upon any one party, or administration, or system of measures. The origin must be sought deep in the centre of our national character, from which all the dark and dangerous symptoms of popular degeneracy have radiated, the slow and silent effects of causes far remote, indeed, but deeply seated.

There is one great master principle or passion that rules and absorbs the whole American mind. *It is the inordinate pursuit of the physical and material, to the neglect of the intellectual, moral, and immaterial.*

Immediately after the last extract the author begins to speak of the remedy.

Now this great radical propensity in the organization of the American mind, which is sapping the very foundations of civil society and running our republic upon the breakers, must be checked and remedied. It must be counteracted and eradicated, and the tremendous and sleepless energies of the nation must be turned into other channels and directed to higher ends and loftier aims, else the glorious visions of our young republic shall never be realized and the day of darkness shall come "while the dew of youth is fresh upon her."

Here it is stated in few words and with great power.

The tide of material influences must be opposed by a force at least equal to the resistance to be overcome, and where shall so great a power be found. The question has been answered by the unchanging voice of twenty-five centuries. The antagonist force to popular degeneracy and corruption lies solely in cultivated intellect and sound morals, consecrated to the service of the race in educating the people and giving them proper conceptions of their character and station as men and freemen, of their high origin and glorious and eternal destiny, of their responsibility to themselves, to their country, to the world, to posterity and to GOD.

There is too much truth in the allusion with which the next extract begins to the want of power in the Christian Church, occasioned by its schisms. The power to which we must look, and the instruments which it must employ are here stated.

There is but one power in this nation, in the present unhappy state of the Christian Church, capable of supplying the moral force sufficient to counteract the utilitarian tendencies of the American people, and to give an impulse to the spirit of knowledge and the cause of high letters, and that power is the state. How shall the intellectual influence be created, to wield the natural resources and physical energies of the nation? I answer by the state. By a judicious, enlarged, and persevering course of legislation for the purposes of higher education.

"THE WASHING OF REGENERATION."—The Chronicle of the Church in an interchange of opinion with one of its exchange papers gives the following array of authorities on Titus iii. 5, "By the washing of regeneration and the renewal of the HOLY GHOST."

The Greek of this passage is—δια λουτρου παλιγγενεσιας; the Latin—per lavacrum regenerationis; of which the English—*by the washing of regeneration*, is a literal translation. The original versions of the English were not, however, like the present. TYNDAL rendered the phrase—the fountain of the new birth; the BISHOP'S BIBLE—the fountain of regeneration; the GENEVA BIBLE, translated in the time of Calvin—the washing of the new birth; the FRENCH, SPANISH, and PORTUGUESE versions—by the baptism of regeneration; the GERMAN—through the bath of regeneration; the SYRIAC—by the washing which was done at the new birth; the ETHIOPIC—in the baptism of regeneration; the ARABIC—by the washing of the second birth. In all of these, *baptism* is distinctly alluded to, or clearly described.

To these, we may add the following commentators: Dr. HAMMOND:—he put us in a state of salvation upon our giving ourselves up in baptism, &c. Dr. BLOOMFIELD—the ancient expositors almost universally, and all the most eminent commentators are agreed, that by *palingenesia*, is meant baptismal regeneration; ADAM CLARK—undoubtedly the apostle here means baptism; MATTHEW HENRY—baptism is the outward sign and seal of salvation, called here, "the washing of regeneration;" CALMET—by the washing of regeneration of baptism; CALVIN—on the whole I do not doubt he [the apostle] refers to baptism; ROSENMULLER—*loutron* is easily understood of baptism, but not of any thing else. Similar language is held by *Grotius, Bretschneider, Koppe*, and many others. We presume that these authorities, to which we might add many others, are sufficient to convince our readers, that "the washing of regeneration," denotes *baptism*.

The concluding remarks of the Editor in the same article are well worthy of attention:

We can assure the *Secretary*, that we take as much satisfaction in knowing that we agree with our brethren, as he possibly can; and we can also assure him, for having been educated among the most orthodox Non-episcopalians, we are able to judge, that the necessity of *personal holiness*, is nowhere more strongly insisted upon, than in the Episcopal Church, whatever may be said to the contrary, or by whomsoever said. Nor is man's absolute dependence on CHRIST for salvation, and on the influences of the HOLY GHOST to enable him to repent, more clearly and more uniformly taught in any denomination than in the Episcopal Church. The great point of difference between us arises in our attempts to answer the question—*how shall that Gospel which produces this holiness, be best preserved and transmitted in its purity, to succeeding generations?*

THE CLERGY RESERVES.—The dispute respecting the Church lands in Upper Canada, is now, we trust, in a fair way of adjustment, in a manner consonant to the principles of equity, and conducive to the interests of religion. By a vote of both houses of the legislature of Upper Canada the clergy reserves have been reinvested in the British parliament, to be disposed of by them for the advancement of religious instruction in the province. On this fact the Church, which gives the statement, thus remarks:

"Every friend of the Church of England will rejoice and be thankful for the seasonable interposition of an overruling Providence in defeating the measure which we announced in our last as likely to be adopted, a measure which, if carried into effect, would not merely 'level to the dust' the great bulwark of a Protestant establishment in this colony, but afford executive countenance and encouragement to every shade of religious error, of which this continent presents so painful a variety. By that measure the government of our Protestant empire would have become the avowed and cherishing patron of all that 'heresy and schism,' which the feelings of every conscientious Christian, not less than the spirit of our own unrivalled formularies, direct us most earnestly to deprecate. And no less will every friend of his country,—every one anxious for its peace and prosperity,—rejoice and be thankful, that by the late decision of our legislature there is cut off from our restless agitators and pseudo-patriots a most fruitful subject for distracting the public mind, disturbing the public tranquillity, and weakening the public energies."

The remarks which follow, from the Cobourg Star, show the interest which the subject has excited:—

"For so unexpected a settlement of a subject, that has baffled so many preceding parliaments, the country is under the deepest obligations to the present legislature; and most especially is every Briton bound to tender his thanks to Edward Malloch, Esq., one of the members for the county of Carlton. When the bill, as passed, was approaching its last stage in the House of Assembly, there were twenty-one in its favor, and twenty-one against it. It then remained for that gentleman to give his vote, and we need not say how breathless was the expectation with which a decision was looked for from his lips. He was for a moment embarrassed between two considerations. On the one hand, he had previously been opposed to reinvestment, and had, as it were, his consistency to maintain. On the other hand, he shrunk from being even the unintentional instrument of keeping strife alive,—of voting in such a manner as would gratify the radicals and revolutionists,—of leaving such a wound, in the bosom of his country, open and unstanched. He shrunk from endangering the continuance of British connection, by recording his vote against the measure; and heedless of popular clamor, superior to the dread of radical sneers, which might be pointed at his change of opinion, feeling as a lover of Christian peace, and standing accountable at the bar of the whole country, which, as it were, was awaiting his determination with a feverish excitement, he voted for the bill, and ensured its success by majority of ONE."

HARE'S SERMONS.—The Messrs. Appleton & Co have republished the sermons of Mr. Hare, a clergyman of the Church of England, lately deceased. We took occasion some time ago to speak favorably of these sermons, and reprinted several passages of them from the Christian Observer. The London Quarterly Review has commended them as a good model of plain preaching, free from the stiffness and formality of the didactic style of the last century, and without the faults of an improper and excessive familiarity, into which they who affect plain preaching are apt to fall. We believe them to be sound in doctrine as they are eminent for their unction and piety. Their most remarkable feature is their variety of illustrations, occasionally homely, but always pertinent and expressive. A specimen of their style and matter will be found in the leading article on our last page.

DR. HOOK'S VISITATION SERMON.—J. L. Powell will shortly put to press "A Call to Union on the Principles of the Protestant Reformation," a visitation sermon by the Rev. W. F. HOOK, D. D. It will be printed at twenty-five dollars a hundred copies, and at the same rate for any less number. The English copy contains one hundred and thirty-three pages 8vo. Orders are required immediately, addressed, "Missionary Press, Burlington, New Jersey."

As a small evidence of the pleasure with which we make the above announcement, we hereby request the publisher to send us twenty copies of the sermon on our private account; and we would suggest to others who have expressed to us an interest in the subject, promptly to transmit similar orders. Let the present enterprize be encouraged and we may hope that it will be followed by the publication of some of the best of the Oxford Tracts; and if our ecclesiastical Conventions are to anathematize those excellent productions for "heresy," it is at least desirable that their members should be furnished with a copy.

We have received the Journal of the Special Convention lately held at Auburn, and are pleased to see the matter which we have already laid before our readers embodied in a more permanent form. The address of Bishop Delancey is above all praise, and the journal which contains it will long be preserved among the most precious archives of the Church.

The Rev. George W. Nichols is now temporarily supplying the parish of St. Paul's Church, Wallingford, Connecticut.

SUMMARY.

The Bishop of Nova Scotia.—We have had the pleasure of receiving a letter from our absent diocesan, dated at London, March 7, at which time his zealous exertions were continued in behalf of our venerable Society for the Propagation of the Gospel. His visit to England has been of eminent service to this good cause in awakening public attention to the claims of the society and the pressing wants of the Church in these clonies. An instance of the benefit of such exertions appears in our present number. We are not able to say positively when his lordship intends to leave England, but we presume it will not be later than May, if he decides on coming direct to Nova Scotia, which we hope will be the case, We believe that we speak not for ourselves, but for the Church at large, when we say that his lordship's return as early as may be consistent with the interests of the Church, will be hailed with general satisfaction.

Colonial Churchman.

Handsome Legacies.—The late Miles R. Burke, of this city, directed by his will that the balance of his estate should be equally divided between the Orphan Asylum Society and the New York Institution for the Blind. The executors, Messrs. Robert Gracie, Curtis Bolton, and George W. Strong, Esqrs, having closed up the estate, have paid over to these institutions the sum £31,500, one half to each.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 23 Cliff.
De Grasse, Rev G Isaiah.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev William, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D D. Rev Caleb S. 3 Park Place.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles. Middle Road Murray Hill, between 4th and 5th Avenues, near Thirty-sixth.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac 77 Anthony.
Peers, Rev Benjamin O. 20. City Hall Place.
Pound, Rev. Jesse, corner Harrison and Staple.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Jersey city.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. R. C. 13 Roosevelt.
Smith, D. D. Rev Hugh, 95 Twentieth.
Staunton, Rev William, 94 Eighteenth.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Warner, Rev Thomas, 206 Worster.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, (colored) 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Coit, D D, Rev Thomas W. Washington Avenue.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, Lawrence, near Willoughby.

Williamsburgh.

Davis, Rev. Samuel C. 4th street opposite St. Mark's Chapel.

Episcopal Acts by the Bishop of this Diocese.—Otsego County.—Thursday, May 16, in Christ Church, Gilbertsville, confirmed 9.

Friday, May 17, in Zion Church, Louisville, admitted the Rev. Amos B. Beach, deacon, the minister of the parish, to Priests' Orders. Morning prayer was read by the Rev. Robert Campbell, rector of Christ Church, Walton, Delaware county, assisted by the Rev. Timothy Minor, missionary at Cherry Valley and Westford, who read the lessons; the sermon preached by the bishop, and the candidate presented by the Rev. John Hughes, missionary at Gilbertsville and Otsego. The Rev. Orsamas H. Smith, missionary at Rensselaerville, Albany county, and the Rev. Newman H. Adams, rector of St. Matthew's Church, Unadilla, were also present, and assisted in the laying on of hands.

Saturday, May 18, in the same church, instituted Mr. Beach into the rectorship of the parish, and confirmed 2. Morning prayer was read by the Rev. Mr. Minor, assisted by the Rev. Mr. Campbell, who read the lessons; the keys of the church presented to the new incumbent, in the name and behalf of the parish, by Amos Palmer, Esq., senior warden; and the sermon preached by the bishop.

Whitsunday, May 19, in the Methodist chapel, Westford, for the parish of St. Timothy's Church, confirmed 15.

Monday in Whitsun week, May 20, in the Methodist chapel, Cherry Valley, for the parish of Trinity Church, confirmed 17.

Tuesday in Whitsun week, May 21, instituted the Rev. Frederick T. Tiffany into the rectorship of Christ Church, Cooperstown. Sermon by the bishop.

Herkimer county.—Wednesday, May 22, confirmed 1 in Immanuel Church, Little Falls.

Fulton county.—Monday, May 27, confirmed 5 in St. John's Church, Johnstown.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

First Sunday after Trinity, June 2, A. M. St. Peter's Church, *Albany*; 4 P. M., Trinity Church, West Troy, *Albany county*. 3, Christ Church, *Troy*, consecration A. M. confirmation P. M. 4, do. institution.

Second Sunday after Trinity, June 9, St. James' Church, *New York*. Festival of St. Barnabas the Apostle, Tuesday June, 11, St. Paul's College, College Point, *Queen's County*.

Third Sunday after Trinity, June 16, Factoryville, *Richmond county*.

Fourth Sunday after Trinity, June 23, Fort Hamilton, *Kings county*.

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county*. Grace Church in the day, and the colored congregation in the evening. Tuesday, 9, Huntington, *Suffolk county*. Consecration A. M., confirmation P. M.

Tuesday, July 16, Marlborough, *Ulster county*, consecration A. M., confirmation P. M. Friday, 19, Westchester, *Westchester county*. 20, Eastchester.

Eighth Sunday after Trinity, July 21, A. M, New Rochelle; 4 P. M., Mamaroneck. 22, Rye. 23, Whiteplains. Festival of St. James the apostle, Thursday, July 25, Bedford, ordination A. M., confirmation P. M. 26, North Salem.

Ninth Sunday after Trinity, July 28, Patterson, *Putnam county*. Tuesday, 30, Lithgow, *Dutchess county*. 31, Pleasant Valley, August 1, Christ Church, Poughkeepsie.

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county*; 4 P. M., Saratoga Springs.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county*. Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton. Tuesday, 20, Malone, *Franklin county*. Thursday, 22. Plattsburgh, *Clinton county*.

Thirteenth Sunday after Trinity, August 25, Ticonderoga, *Essex county*. Wednesday, 28, Hampton, *Washington county*. 29, Granville. Saturday, 31, Fort Edward.

Fourteenth Sunday after Trinity, September 1, A. M., Sandy Hill; 4 P. M., Glenn's Falls, *Warren county*. Wednesday, 4, Walden, *Orange county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 8, St. Mary's Church, *New York*.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the abovenamed parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

CALENDAR.

JUNE.

2. 1st Sunday after Trinity.
9. 2d Sunday after Trinity.
11. St. Barnabas.
16. 3d Sunday after Trinity.
23. 4th Sunday after Trinity.
24. St. John the Baptist.
29. St. Peter.
30. 5th Sunday after Trinity.

NOTICES.

On Sunday evening next, (June 2d), the Rev. Dr. Taylor, of Grace Church, will deliver a sermon in the Mission Church of the Epiphany, Stanton street, in behalf of the Education and Missionary Society of the Diocese of New York, when a collection will be made in aid of the funds of said society.

The friends of the cause are respectfully invited to attend. Services will commence at a quarter before 8 o'clock.

June 1, 1839.

The chapel erected by the Church of the Nativity on Avenue D between 4th and 5th streets, will be consecrated to the worship of ALMIGHTY GOD by the Rt. Rev. Benjamin T. Onderdonk, D. D. bishop of the diocese, on Thursday morning next, the 6th inst. at half past 10 o'clock, A. M.

All persons interested in the prosperity of the Church in this part of the city, are respectfully invited to attend.

The clergy and vestries of the city churches will please assemble at the residence of the Rev. Mr. Manny, corner of Avenue D and 10th street, at 10 o'clock.

S. W. MANNY,
J. F. LIPPITT,
C. HAMPTON,
T. B. LIPPITT, } *Committee of Arrangement.*

June 1, 1839.

The annual meeting of managers of the General Protestant Episcopal Sunday School Union, will be held on Monday, June 24th. 1839, at 9 o'clock, A. M. in the Sunday school room of St. John's Chapel, in the city of New York.

By order of the Executive Committee.

BENJAMIN J. HAIGHT, Secretary.

☞ Episcopal Periodicals will please copy the above notice.

June 1, 1839.

The regular monthly meeting of the Executive Committee of the Young Men's Missionary Society of St. Luke's Church, will be held on Monday evening next, in the vestry room, at 8 o'clock.

June 1, 1839. STEPHEN GREENLAND, Secretary.

The annual meeting of the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church will be held in the city of New York on Wednesday and Thursday, the 26th and 27th of June.

The sermon will be preached in St. Bartholomew's Church on Wednesday evening, 26th inst. Divine service to commence at 8 o'clock. Preacher, the Rev. Wm. H. Walter. Substitute, Rev Henry J. Morton.

The essay will be read in St. Peter's Chapel on Thursday evening, 27th inst. at 7 o'clock. Essayist, the Rev. Robert B. Croes. Substitute, the Rev. Samuel Starr.

The alumni are requested to assemble in the vestry room of St. Bartholomew's Church on Wednesday evening, at 7 o'clock.

ANTHONY TEN BROECK, Rec. Sec'y.

⁂ Provision will be made for the accommodation of the alumni who may attend the meeting, during their stay in the city.

ANNUAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

The Board of Trustees of the General Theological Seminary, will meet in St. John's Chapel in the city of New York, on Monday, the 24th day of June, at 5 o'clock, P. M.

By Order.

May 25, 1839. HENRY ANTHON, Secretary.

☞ The editors of the Church periodicals are respectfully requested to publish the above notice in their columns.

BOARD OF MISSIONS.

The annual meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at Trinity Church, in the city of New-Haven, on Wednesday, the 19th of June next, at 4 o'clock, P. M.

May 18, 1839. P. VAN PELT, Secretary.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 22d inst. has received the following contributions, viz.

By the hands of the Rev M T C Wing, agent at Gambier, Ohio, from the communicants of St John's church, Worthington, for general purposes, one half of $5, $2 50. From Miss Judah Woodward, Liverpool, Ohio, contents of a family mission box, $4, for general purposes, one half, $2. Offerings of St Paul's church, Chillicothe, $10. By the hands of W H Hubbard, Esq, agent at Richmond, Va, through Mr Aldis, from Mr John Rogers, of Morgantown, Va, $2; from Mrs Ann S Noblett, $5; from Robert Nelson and wife, $5; from Mrs Elizabeth Adams, $2; from Mrs Frances S Beverly, $3; from the Society for Promoting Systematic Charity, in Bristol parish, Petersburgh, by the hands of the treasurer, $32; from Dale parish, $14 27; from the Episcopal church at Powhattan, $5 25; from Benjamin J. Mead, quarterly collection at Raleigh parish, Amelia, $5; from Rev Z Mead, received from Miss E C Carr, Albermarle, $1; from the Episcopal church at Evansville, $25; from Mrs Margaret Patterson of Culpepper, $5; weekly offerings from Hungar's parish, $35; a lady of Virginia, for Jubilee College, Illinois, $100; from Mrs John Tubb, $5, $244 50. From the Missionary Association of Ascension Church, New York, being one half of its annual contribution, $250. By the hands of the Rev Mr Carder, collection in Christ church, Hudson, N Y, May 26, 1839, $50. Remitted by the Rev John F Hoff, rector of Christ church, Georgetown, D C, from the Ladies Sewing Society, $150, one half of which is for Bishop Kemper's charge, $75. From the Rev R F Cadle, part of a collection in the congregation of Trinity church, Prairie du Chien, $23. Total receipts, $662 02.

May 29, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge,

Remitted by Benjamin Howard, Esq, Boston, from a friend to the cause of foreign missions, $3. Female Missionary Society of St Paul's Church, Portland, Me, by Mrs J W French, treasurer, $18. Missionary Society of Christ Church, Gardner, Me, by H Stevens, Esq, $15 64. Monthly Concert of Prayer of Christ church, Quincy, by Rev Calvin Wolcott, $14 21. Sabbath school box of do do, $6 44. Mrs Fessenden, per Rev T Clark, $5—$62 29. Remitted by W H Hubbard, Esq, agent at Richmond, Va, from Robert Nelson and wife, $5, Mrs Elizabeth Adams, $2, $7; Society for Promoting Systematic Charity in Bristol parish, Petersburgh, by the hands of the treasurer, $20; Dale parish, $14 27, Episcopal church, Powhattan, $5 25, $19 52; Benjamin J. Mead, quarterly collection at Raleigh parish, Amelia, $5; Mrs Margaret Paterson of Culpepper, $5; a lady of Rappahannock, $6; church in Madison, $42 25, weekly offerings from Hungars parish, $35, $77 25; two ladies in Russell parish, Bedford, to be sent to Rev L Minor for the education of a heathen child to be named Susan Caroline Smith, $15; Mrs John Tabb, $5, Mrs P L Baldwin, for Texas, $5, $10,—$164 77; deduct premium for remittance, $1 65,—$163 12. Received from Mrs Mary B Hamersham, directress, donation of the Female Chinese Missionary Society of Savannah, to be applied to the Episcopal mission in China, $300. Remitted by Rev M T C Wing, agent at Gambier, from St Peters church, Del. for $5; half of $5 from communicants of St John's, Worthington, $2 50; half of $4 from Miss Judith Woodward, Liverpool, contents of family missionary box, $2; offerings of St Mary's, Chillicothe, $10; collection in St Luke's Columbia, $3 $22 50. Remitted by Mr Amos Johnson of Redfield, Oswego county, $5. Received by the hands of Rev Dr Eastburn, from the Missionary Association of Ascension church, New York, being one half of its annual contribution, $250; from the Sunday scholars of said church for Africa, $27 50, $277 50. Remitted by Rev John F Hoff, rector of Christ church, Georgetown, D C, $150, from the Ladies Sewing Society, of which for Athens, $75. Total receipts, $905 41.

CHARLES J. ALDIS, Treasurer,
May 28, 1839. Bank of America.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

From Mr Alexander Fraser's donation, $3. From John C Hamilton, Esq, do, $10. From Mrs John Ruthven, annual, $3. From Mrs O H Williston, do, $2. Cash, donation, $5. From Mrs Wilkes, do, $2 50. From annual subscribers, $9. From J S Aspinwall, Esq, donation, $10. From Rev R F Cadle, part of a collection in Trinity church, Prairie du Chien, Wisconsin, $14. Total, $58 50.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by THOMAS C. BUTLER, agent

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—

From A H Stevens, M D, annual, $1. From Miss C A Williston, do, $1. Cash, donation, $5. From Miss Cornelia Boardman, life subscription, $10. From Mrs Wilkes, $2 50. From annual subscribers, $2. Total, $21 50.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street, by THOMAS C BUTLER, agent

Where may be had the society's tracts.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer of the General Protestant Episcopal Sunday School Union acknowledges the receipt of the following donations:—

From Hugh Davey Evans, Esq, Baltimore, for three years subscription and to constitute him a life member of the society, $50.

JOHN W. MITCHELL,
Treas. of Gen. Prot. Epis. S. S. Union.

New York, May 29, 1839.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to May 30, from the following persons, viz.

Mrs Daubney, Mamaroneck, N Y; Marcus Hungerford, Watertown, N Y; Rev T W Coit, Bridgeport, Conn; Marsh, Lyon, Capen & Webb, Boston, Mass, 2, with remit; Rev Samuel Starr, Trenton, N J; N Capen, Boston, Mass; Rev L Carter, New Rochelle; Rev A C Treadway, S Harbour; Joseph Gill, Richmond, Va; Thomas Latimer, Philadelphia; Rev D Potter, Poquetannock, Conn, with remitt; Postmaster, New York Mills, N Y; Rev W H Walter, Schenectady, N Y; Rev W W Hickox, Rochester, N Y.

UNION DEPOSITORY.

28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending May 29, from the following persons, viz.

A E Miller, Charleston, S C; Rev N E Cornwall, Southport, Conn; Hooker & Claxton, Philadelphia; Hugh D Evans, Baltimore.

Packages forwarded by the Episc. S. S. Union, during the week ending May 29.

To Rev P W Alston, care of Carr & Shearon, Memphis, Tenn. 1 package, per ship Orleans, for New Orleans, care of Lawrence & Chalmers; to Rev Wm White, Freeport, Penn, care of Rev G W Natt, 1 package, sent to 95 Elm street; to A E Miller, Charleston, S C, 1 package, per brig Sun; to Hooker & Claxton, Philadelphia, 1 package, sent to Collins, Keese & Co; to Hugh D Evans, Esq, Baltimore, 1 package, per schooner Rochester; to Rev R L Goldsborough, Havre de Grace, Md, 1 package, sent to 142 Fulton street; to Rt Rev G W Doane, D D, Burlington, N J, 1 package, per Union Line; to E Starr, junr, 1 package, sent to J Minuis; to W C Pierrepont, Esq, Pierrepont Manor, 1 package, sent to Swords, Stanford & Co; to Rev T R Chipman, Brockport, 1 package, sent to Rev Wm Richmond, 13 Murray street; to Cyrus Curtiss, Hudson, 1 package, per Hudson barge No 1; to Rev Erastus Spalding, Sodus, Wayne Co; 1 package, sent to F T Peets' 111 Pearl street.

A CARD.—Mrs. EDWARDS, (formerly Miss M. Oram,) informs her friends and the public generally, that she has opened a Boarding and Day School, at No. 1 Albany street, corner of Greenwich, and is now ready to receive pupils.

The course of instruction will include all the branches of the French and English languages, necessary for a female education, and for which the best masters will be engaged.

References,—Mrs. J. Waddington, Mrs. Dr. Van Rensselaer, Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Whittingham.

Terms made known on application at the school.

June 1, 1839. 2m.

NEW YORK INSTITUTION FOR THE BLIND.—The subscriber, treasurer of the Institution for the Blind, acknowledges the receipt from Robert Gracie, Esq. (Executor,) of twelve thousand five hundred dollars in Bonds and Mortgages, and twelve hundred and fifty dollars in Insurance Stock, which, with two thousand in cash before received, makes the sum total of fifteen thousand seven hundre and fifty dollars, and is in full for legacy left to the Institution by the late Miles R. Burke, of this city.

SILAS BROWN, Treasurer,
June 1, 1839. 172 Pearl st

NEW YORK ORPHAN ASYLUM.—The subscriber Secretary of the Orphan Asylum, acknowledges the receipt from Robert Gracie, Esq. (Executor,) of twelve thousand five hundred dollars in Bonds and Mortgages, and twelve hundred and fifty dollars in Insurance Stock, which, with two thousand in cash, before received makes the sum total of fifteen thousand seven hundred and fifty dollars, and is in full for legacy left to the asylum, by the late Miles R. Burke, of this city.

MARIA MONTGOMERY, Secretary,
June 1, 1839. 49 Bond street.

ASTORIA FEMALE INSTITUTE.—Rev. J. W. Brown, A. M. Rector.—This institution, located at Astoria, (late Hallett's Cove,) Long Island, is now in full operation. The Rector, who is also the principal teacher of the institute, will be able to accommodate two more boarding pupils in his family before the completion of the institute building in August next, if application is made soon.

An elderly lady, in all respects qualified to take the charge of the household department, has been engaged as matron. Miss R. C. Brown, late principal of the Hallett's Cove Female Seminary, is Governess, upon whom, in conjunction with the Rector, and four assistants of experience in the profession, the entire charge of the pupils will devolve.

The number of boarding pupils will after August next be limited to thirty. Masters are engaged for the more advanced pupils in French and instrumental music.

A complete apparatus to illustrate the circle of the physical sciences has been purchased as the property of the institute.

The first annual catalogue is in preparation and will soon be published.

Circulars, containing cards, &c. may be had at the office of the Churchman, and at the principal book stores.

Each pupil is expected to come provided with bed and bedding, a silver cup, fork and spoons, and six towels distinctly marked. She is also expected to possess as her own property a Bible and Book of Common Prayer.

The delightful and healthy location of the institute, the beautiful grounds by which it is surrounded, and its vicinity to the city, render it peculiarly desirable as a place of education.

Applications to be made (post paid) to the Rector at the institute, or to John L. Riker, Esq. 131 Fulton street, New York.

May 25, 1839. 3m.

TO LET OR LEASE FOR AN EPISCOPAL FEMALE SEMINARY—The well known Flushing Institute, occupied for the last seven years by W. A. Muhlenberg, D. D. as a Seminary for boys. It is beautifully situated within the limits of the village on a rising eminence, commanding a fine view of the surrounding country. The building is three stories high and basement, one hundred and eleven feet front, and forty-six feet deep, supported by columns. The outbuildings are numerous. Attached to the premises are six acres of ground well ornamented with trees and shrubbery. The whole is admirably calculated for the purpose for which it is intended. It is believed so fine an opening for an extensive Female Seminary is seldom presented. To a clergyman or some suitable person the terms for the above premises will be moderate. For further particulars inquire of or address Jehiel Jaggar, Flushing, L. I. or Jaggar & Varick, 150 Front st. New York.

May 25, 1839.

ORGANS.—The subscriber offers for sale the following Church and Parlor Organs:—1 swell organ in a painted case, (imitation of oak,) suitable for a Church; 1 do do in a mahogany case; 1 do do in an elegant Gothic case; 3 small Chapel organs, without a swell; 2 elegant parlor organs, four stops; 3 do do two stops. Inquire at the manufactory in Centre st. east end of Canal st.

May 25, 1839. tf. HENRY ERBEN.

FOR SALE OR TO LET.—Pew No. 41, St. John's Chapel, pleasantly situated in the North Aisle, body of the Church. Inquire at 117 Pearl st. or of the Sexton.

May 25, 1839. 3t.

BLUNT'S WORKS.—Lectures upon the history of Abraham and Jacob, in 1 vol. 12mo. Lectures upon the history of St. Paul, in 1 vol. 12mo. Lectures upon the history of our LORD and SAVIOUR JESUS CHRIST, in two vols. 12mo.

HARE'S SERMONS.—Sermons to a Country Congregation. By Rev. W. H. Hare. First American edition, in 1 vol. large 8vo.

BUNYAN.—The Life, Times and Characteristics, of the author of "Pilgrim's Progress." By the author of the "Life and Times of Whitefield," in 1 vol. foolscap 8vo. with elegant steel engravings.

LOUIS SHERMAN, 142 Fulton street.

May 18, 1839. tf.

TRINITY SCHOOL.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; ——— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

TERMS *per quarter* of twelve weeks.

For the English Department,	$10 00
For the Classical and English Department,	12 50
French, Spanish, Italian, and German, each	5 00
Stationary,	50
Fuel per season,	1 00

Any further information respecting the school can be obtained by application at the school nov3

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 168 *Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

BOARDING SCHOOL AT NEW HAVEN.—Miss Angelica Gilbert and Miss Edwards would make known to parents who are desirous of placing daughters at School in New Haven, that their summer term commences on the 6th of May, and that their card of the expense will be furnished on application, referring to their employers in New York and other places who have had, or now have daughters with them. Their house, situated on a good street near the green, accommodates well about thirty.

References, to Right Rev. Bishop Onderdonk, Rev. Dr Brodhead, Rev. F. L. Hawks, Judge Betts, Dr. S. W. Moore, Prof. N. F. Moore, Geo. P. Shipman, Esq. Leonard Kip, Esq., B. T. Butler, Esq., Oliver Kane, Esq., Ambrose L. Jordan, Esq.

March 23, 1839. 6t.

PANORAMAS OF JERUSALEM AND THEBES. These Panoramas are now open for exhibition at the New Rotunda, corner of Prince and Mercer streets, Broadway, opposite Niblo's Garden.

The Panorama of Jerusalem

Is a splendid painting, of the largest class, covering a surface of ten thousand square feet, painted from drawings taken by Mr. Catherwood, in 1834.

The Panorama of Thebes, in Egypt,

Painted likewise from Mr. Catherwood's drawings, is superior, as a work of art, to any Panorama before exhibited.

The Panoramas are brilliantly illuminated every evening by upwards of 200 gas lights, and explanations of the pictures given in the forenoon, afternoon, and at half-past 8 o'clock in the evening.

Open from 9 in the morning till half-past 9 o'clock in the evening. Admittance 25cts. to each Panorama.

Books of description may be obtained at the door at 12 1-2 cents each.

May 4, 1839. 4wi.

NEW BOOKS.—Lectures upon the History of St Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by LOUIS SHERMAN.

SERMON ON EDUCATION, by the Rev. ISAIAH G. DE GRASSE, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-street; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co, 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.

March 16, 1839 tf.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. ISAAC WILKINS and Miss BOYD purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bibl geography, astronomy, natural history, natural philophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons, &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D.; Rev. Hugh Smith, D D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Singsing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez. Feb. 10, 3m.

POETRY.

From the Banner of the Cross.

THE CHURCH.

Ark of our hope, though wild the waves
Of sin and error round thee roll,
And o'er thy path the tempest raves
To turn thee from thy destined goal;
'Tis cheering through the gloom to see
Thy red cross banner wide unfurled,
Above the storm wave fearlessly,
The refuge of a ruined world.

Borne on the fleeting stream of time,
Through buried ages thou hast past,
And in thy onward course sublime,
Attained our distant day at last;
No trace of Eld's corroding tooth
Upon thy glorious form appears,
But radiant with immortal youth,
It floats amid the wreck of years.

Nations now see thy cheering light,
And own its kindling power divine,
Who long in error's dreary night,
Have knelt at some unholy shrine;
Led by thy mild and steady ray,
In thronging multitudes they come,
Thy fair proportions to survey,
And find in thee a peaceful home.

Secure within thy hallowed walls,
O'er life's tempestous sea we glide,
Nor heed the storm which idly falls,
In angry surges on thy side;
For He who saved the timid band
Once rudely tost on Galilee,
Will still extend his mighty hand,
And spread his guardian care o'er thee.

I love thy sacred courts to tread—
The organ's solemn tones to hear—
And lowly bend a suppliant head
Where God vouchsafes a listening ear;
I love the reconciling word
Which sweetly tells of sins forgiven,—
The song Judea's shepherds heard,
Sung by the herald host of heaven.

There sheltered from the busy strife
Which fills each anxious moment here,
And makes our little term of life
One scene of selfish thought appear;
The soul may view her bright abode—
The glorious mansions of the bless'd,—
Where, in the city of their God,
The weary find eternal rest.

From Hare's Sermons.

GIVE US DAY BY DAY OUR DAILY BREAD.

This then is the first lesson for us to learn from the text, the lesson of our entire dependence on our heavenly Father for all the good things of this life: and this is a lesson which we ought to learn by heart, as the phrase is. We must not be content to say, "Yes, it is very true, we do depend upon God," and then think no more about it: we must try to gain such a lively feeling of this truth, and so to work it into our minds, that it may give a color and character to all our views of the present and the future. This is St. James' precept, "Go to, ye that say, to-day or to-morrow we will go into such a city, and stay there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. Instead whereof ye ought to say, If the the Lord will, ye shall live, and do this, or that." That is, in all your plans, in all your doings, you ought to take God into account. As the sailor says he will sail on such a day, wind and weather permitting,—not using these as words of course, but meaning what he says, and well knowing that if the weather is rough and the wind in his teeth, he cannot put out to sea; so should we sincerely and heartily to ourselves, whenever we purpose to do any thing, "If God pleases, I will do so and so; and if it does not please God, it shall not please me." You will not easily guess, without making the trial, how free of the world and all its concerns a man becomes, by forming this habit of referring all things to God, and looking for everything to his good pleasure. It does not lead us to sloth, as some might fancy. The good Christian is just as industrious as other men: but he is industrious unto God. He does not look for miracles to be wrought, in order that he may eat the bread of idleness. He knows that, if he does not work, neither shall he eat. He knows that it is his duty to provide for his household. Whatever his business may be, he follows it with a sober, steady diligence, not from covetousness, but to the end that, after providing for his own wants, and for those of his family, he may have something to give to him that needeth.

But perhaps you may ask, What then is the great difference between the Christian, who trusts in God, and the man of the world who trusts to himself? seeing that both of them have to work for their livelihood and to work just as hard the one as the other, so that in this respect the Christian does not seem to have any advantage over his ungodly neighbor. True, so far as work goes, the Christian certainly has no advantage. But in other things he has many and great advantages. He is comparatively free from all cares. "Cast all your cares upon God, (saith St. Peter, i. v. 7,) for he careth for you." The Christian does so; and it gives him ease of spirit: while the worldly-minded are always laboring under a heavy load of thought and care. You know how easy it is for a man to entangle himself in the affairs of this world; and how we are naturally led on to plunge deeper and deeper in them, almost without perceiving it, till we get into the midst of so many troubles and anxieties, that, like travellers who have lost their way in a thick, dark wood, we can see nothing but the things close about us, and can hardly catch a glimpse of heaven. But no evil of this sort can befall a man who refers all his plans to God. The habit of doing so is quite enough to save him from such a danger. For while a man consecrates all his plans to God, and gives him the first place in all his schemes, and tries to keep him ever before his eyes, how is it likely that he should ever lose sight of him? Even if, in looking after his business, he does lose sight of God for a moment, he straightway perceives his loss. He misses the light and comfort of God's presence, just as an Indian would miss the cheering warmth of the sun in one of our dark November fogs. This leads him to trace his steps back again, out of the thick wood of business, into the free sunshine of God's presence. Instead of giving up his God for his business, he narrows his business, that it may not withdraw him from his God.

In this too, he takes a lesson from the Lord's Prayer. For inasmuch as the danger of forgetting God under the stress of worldly business, if we plunge into it blindfold, is very great, and the punishment denounced against us, if we do forget God, is very terrible and certain, our Saviour, beside this general security arising from habit of referring all things to God, has furnished us in the text with another security, by teaching us what we are to pray, and what we are to wish for. We are not to pray for a great heap of riches, for a great mountain of prosperity, to be thrown upon us all at once; for perchance the mountain might bury us under its weight: but we are to pray merely for our daily bread. Not only are we to bear in mind that we are wholly dependent upon God: we must not even wish it to be otherwise. We should be content to be fed by his ordinary providence, just as Elijah was fed by the ravens, that brought him bread and flesh in the morning, and bread and flesh in the evening; or just as the children of Israel were fed in the wilderness by the manna, which was given them from day to day. Such is the spirit which Christ would foster in us, a spirit of such complete trust, of such heavenly freedom from all anxiety, that, as long as God supplies our present wants, we are to rely on him for all beyond, and not to trouble him with so much as a prayer about the future, so far as concerns this world's goods: When we pray for heavenly blessings, for the coming of God's kingdom, for the doing of God's will, we are to pray without stint or limit: when we pray for the goods of this world, we are to ask for our daily bread. Were Christians really and truly animated by a spirit of this kind, it would be just as impossible for them to lose themselves in the cares of this world, as for a traveller to lose himself under a single tree. In a wood of trees he may lose himself; and so may the Christian lose himself in a wood of business: therefore Christ, to save us from this danger, warns us in his prayer to keep out of the wood, and to be content with the shelter of the single tree.

Observe too, what it is we are to pray for. Not for delicate food, or fine clothes, or a large house: no, we are to ask for bread. Now what are we to understand by this word *bread?* Surely, not a crust of bread alone. For this plain reason,—that there are other things as needful for our bodies as bread itself. What should we do without clothes to cover us, or a roof to put our heads under at night? We may be sure that our Saviour did not mean us to disregard such things as these. Therefore, when he tells us to pray for bread, we may reasonably understand that petition as including all things which are really needful for our bodies. Accordingly St. Paul in his Epistle to Timothy, writes as follows: "Having food and raiment let us be content. But they that will be rich, (they that are greedy of riches, and strive to get rich,) fall into temptation and a snare. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Mark the apostle's words, people who are anxious to grow rich pierce themselves through with many sorrows. Our Lord, you may remember, compares the cares of this world to thorns. Like thorns, they pierce and wound and tear the hearts of those who lay up their treasure on earth. Would you escape those wounds? Shun the thorns. Keep yourself free and far off from worldly cares. Lay up your treasures, lay up your hearts in heaven. According to the letter of the apostle's precept, according to the spirit of the text, having received your daily bread from God, having received food and raiment from him, and such other things as are necessary for the life and health of the body, therewith be content.

Now how many are there in every country who have received far more from God than this! How many by his gracious gift are not only enjoying the necessaries of life, but a number of comforts and conveniences! Nay, there is hardly a poor person in these parts of England, who does not get what our great-grandfathers would have deemed to be luxuries. I will mention two of these,—tea and wheaten bread. If any one, a hundred years ago, had foretold that the time would come, when every cottage in England, would have its tea-pot and its loaf of wheaten bread, he would have been laughed at as a foolish dreamer. Yet that is time come. Whether the people of England have bettered their condition by eating wheaten bread and drinking tea, instead of eating barley bread and drinking beer, as your great-grandfathers are said to have done, is another question. I only mention the change, to show you that even the poorest folks in the land, now-a-days, enjoy what our forefathers used to look upon as luxuries. Nay, the bread which our Saviour himself ate, the bread which he taught his disciples to pray for, was not made of wheat, but rye.

Without saying more, however, on this point thus much is plain,—that very many persons in the land have received the good things of this life from the hands of their heavenly Father in plentiful abundance. What then ought they, or what ought we,—for I too, am one of those who are thus bountifully provided for,—what ought we to do? If we did as we ought, we should never repeat the Lord's Prayer without a feeling of thankfulness for having received so much more than our daily bread, and a blush of shame ought to come over us at the sound of the word bread, when we remember all that God has given to us, and the little gratitude we have shown to him in return. Moreover, we should not allow our abundance to swell and lift up our souls, and make us high-minded, but should ever fear, remembering that the hand which has given us every thing, can also take every thing away. We too, more than all others, should feel ourselves bound to take no thought for the morrow. Seeing that God has already provided thus richly for us, we should trust wholly in that bounty, of which we have already had such experience. Above all should we beware lest we let our souls be weighed down to the earth by the blessings vouchsafed to us. To that end we should ever bear in mind that they are not our own, but God's, that our riches is merely a loan with which we have been entrusted for the good of our brethren, and that, if we turn it away from its real purpose to the pampering of our own appetites, we shall have a fearful account to render of the manner in which we have mis-spent our stewardship.

But I said above, that God not only gives the rich man his riches; he also gives the poor man the means whereby he earns his bread. If any of you are skilled in any craft, it is God who gave you your skill. If any of you are strong to labor, God gave you your strength. But he has not given it to you in fee: you have no lasting right to it: you have not even a lease from year to year, nor from month to month, nor so much as from week to week: he only gives it to you from day to day: and there is no day, there is no minute of any day, when he may not take it away from you if he pleases. If you live by the sight of your eyes, he may throw a curtain of darkness over your eyes. If you live by the work of your hands and legs, a stroke of palsy may take away the use of them, and turn you into a helpless cripple. All of you then have reason to be lowly minded, to beware of priding yourselves, whether on your cleverness, or on your strength, or on your health. All of you should ever bear in mind, that what God has graciously given you for the purpose of supporting yourselves and your families, must not be wasted in idleness and sloth, or in rioting and drunkenness: you should bear in mind, that you too will have to give account for the use of the talents which have been entrusted to you. Every day God gives you his gift anew. Every day then ought you to make him some return for that gift. Every day ought you to lay up something or other in that heavenly treasury, where God, for the sake of his blessed Son, allows you to lay up treasures which pass not away with the day, but will outlast the earth itself. Every day too ought you to bless God for the new gift he has vouchsafed to bestow on you: and when he thinks fit to take it away, you should remember that what he takes away is not yours, but his; so that you can have no plea to murmur or repine, seeing it is only God's great bounty that he has let you keep it so long. Thus everything we have, whether it be riches, or skill, or strength, or health, becomes precious, because it is the gift of God, a gift to which God has given us to be employed in his service, in laying up treasures in heaven. Therefore it must not be abused, by being turned to unholy purposes, to the feeding of our carnal appetites, or to the laying up of treasures in hell. If your father gave you a very precious gift, you would not go and fling it before swine: yet, though every gift of God is more precious than any pearls, too many rush with theirs to the ale-house or the gin-shop, or some other of the devil's styes, and make all haste to throw it to his swine to trample under foot. Be not so unwise, brethren, throw not your pearls before swine: throw not those precious pearls, your health and your strength,—throw not your money, which, if you have more than you need, you may employ in the blessed work of relieving the wants of your brethren,—throw not pearls of such price before any of those foul swine,—gluttony and drunkenness, and the other lusts of the flesh.

THE CHRISTIAN PASTOR IN TIME OF AFFLICTION.

A pastor will often meet with people in trouble among his flock, who will want comfort, and therefore he should always be furnished with proper considerations, both to guide and support them.

He must, therefore, teach them that events are not left to chance, but that all things come to pass by the appointment and permission of God; even "the very hairs of our head are all numbered," (Matt. x. 30); that we are under God's care as well when he suffers us to be troubled, as when we are prosperous; that God has a right to try whether Christians are sincere or not; whether they believe him to be their God and Father, as well when he corrects as when he gives them what they desire; that we know not of ourselves what is best for us; that he has made no earthly comforts complete and lasting; that Christians seeing the vanity of all worldly enjoyments, might not desire to fix their rest here, but to think of another life, where they they will have no sorrow; that God often punishes us in this world, that he may not be obliged to punish us hereafter; that the best men have need of being awakened into a sense of their duty and danger; that a disciple of Jesus Christ must take a part in the sufferings of his Lord and Master, if he hopes to be partaker of his glory; for "if we suffer with him we shall also reign with him." (2 Tim. ii. 12.)

In this way a Christian may be taught to submit to God's dispensations, and to make an advantage of what are usually called misfortunes, afflictions, judgments; and instead of being impatient, fretful, or dejected, he should rather rejoice in affliction, in that he has an occasion of offering his will a sacrifice to the will of God, which is an acceptable oblation. And when he is made sensible of the reason and benefit of afflictions, a pastor may then show him how he is to compose his mind.

He should advise him not to disquiet himself about the cause of his troubles, or be very anxious about the issue of them; which would create vexation, fruitless complaints, and a sinful distrust in Providence, and would deprive him of that peace of mind which is necessary to carry him through his trials with resignation.

He should teach him that in these circumstances, whether his afflictions be intended for trial or punishment, he has an especial title to the favor of God, and to many great promises if he submit to his appointment; for God has declared himself to be the helper of the friendless, the comforter of the afflicted, and a light to them that are in darkness, and know not what way to turn, and a protector of those who are oppressed, and that call upon him in their distress. So that none ought to think themselves destitute and miserable who have God to fly to, and his word for their comfort.

Upon the approach of troubles the afflicted person should humble himself, and acknowledge with the Psalmist, "That God's judgments are right, and that of very faithfulness he has caused him to be troubled." (Psalm cxix. 75.) He should beseech God that he may make a good use of his affliction, and cast his whole care upon God, trusting in his wisdom to know, and his goodness to appoint, what is best for him, and resolving by the grace of God to make it his choice, that God's will may be done, whatever it may be.

The pastor may assure him that if his mind be never so much disordered and oppressed with sorrow, God can support and comfort him; since he has a promise of the same grace which enabled St. Paul to "take pleasure in infirmities, in reproaches, in persecutions, in distresses," (2 Cor. xii. 10); and the first Christians to take joyfully the spoiling of their goods, knowing that they had in heaven a better and enduring substance; and also holy Job, under the severest trials, to submit without repining at God's appointment, saying only, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." (Job i. 21.) St. James is so far from looking upon the case of the afflicted as desperate, that he affirms, "Blessed is the man that endureth temptation, for when he is tried," that is, approved, "he shall receive the crown of life, which the Lord hath promised to them that love him." (James i. 12.)

And none can think their case hard, if they judge rightly, whatever their afflictions may be, when they are reminded of the sufferings of Christ, their Lord and Master, who had no where to lay his head; who was set at naught by those he came to save; who was called a dealer with the devil, a glutton, and drunkard; who was assaulted by all the powers of darkness, so that his soul was sorrowful even unto death; who was betrayed by one disciple, and forsaken by all the rest; who was falsely accused by the Jews, contemptuously treated by Herod, unjustly condemned by Pilate, barbarously treated by soldiers; was led as a sheep to the slaughter, and suffered death as a common malefactor.

This treatment which the Son of God met with when on earth, should silence all complaints. "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him, as unto a faithful Creator." (1 Peter iv. 19.) But this is our greatest comfort, that this Jesus, who was a man of sorrows, who felt the weakness of human nature, and the troubles we are exposed to, is our Advocate with the Father, who for his sake "will not suffer us to be tempted above what we are able" to bear, but will enable us, as he did St. Paul, "in whatsoever state we are to be therewith content." (Phil. iv. 11.)—*Rev. S. Robinson.*

From the British Magazine.

The Gift for all Seasons. Edited by William Anderson, Esq., author of "Landscape Lyrics," &c. London: Smith, Elder & Co.

This gift seems to be intended not only for all seasons but for all persons. The editor states, that "the utmost care has been taken that the contents should be marked by variety and moral sentiment." But is he not aware that overstrained attempts to please every body are likely to please nobody? Will his deistical readers, for instance, like to have so many papers treating of religious subjects, so far as appears on a cursory glance, with seriousness and good sense? And on the other hand, can he expect that any man who believes one word of the Bible will suffer such rank and nauseous infidelity as the essay "On the Character and Poetry of Shelly" to lie on his table? If he happens to have a family, will he like them to be told of this unhappy man "that his sense of virtue was high and delicate, while his principle was erratic; that the tone of his mind was evidently religious, while his creed was infidelity?" Will he wish them to be entertained with the trash that passed between "a devoted admirer of the fair, and sometimes, perhaps, their victim," and a lady whom he met with "in the saloons of Paris," with "mild enthusiasm beaming in her eye, and glowing in the surrounding air?" Take a specimen:—

"One remark which dropped from her lips at once startled and delighted me, it seemed to bear so much the *impress of inspiration.* How delightful would it be to meet with such men as Byron and Shelly—the one the essence of high nobility, the other of genius—in another and better world; men, the greatness of whose works, and the energy of their labors, naturally threw their errors, consistently striking, into dark relief. And what place could be assigned to men, the better part of whose characters raised them so much above the range of ordinary men? Such a remark, flowing from the virtuous and pure mind of a female, came with a weight, and demanded a consideration, to which its inconsistency with the general rules of human conduct would not otherwise have entitled it; and it was reconciled with the goodness and truth of God in the following manner:—God, it was observed, was infinitely merciful; and the speaker could not believe but that Christ was savingly revealed to every soul under the Christian dispensation at some time or other of his mortal career, if not before, at any rate at or shortly previous to the moment of his departure. What may be the history of men in this respect it certainly is not for us to inquire, for the secret things belong to God." p. 43.

With regard to the real state of the unhappy man's mind his panegyrist tells us,

"So far as theory was concerned, Shelly had thought or poetized himself at last into disbelief in his own infidel system; and it seems as if, when it was a question whether, in default of something to fill and occupy his mind, he should not stumble upon pure Christianity, as it were, in the dark, Providence threw in his way, and exactly in the light in which he might be prepared to appreciate it, the Crucificial Altar." p. 51.

Religious cant is bad enough, but surely the cant of infidelity is even more nauseous. Whether the book contains any more such articles the reviewer has not searched enough to know; but to find even one such piece of barefaced infidelity, mixed in with contributions from those by whom one would suppose that such juxta-position would be abhorred is strange enough; and it is right that the present-making part of the public, for whom the work is especially got up, should know that such stuff actually is where they would so little expect to find it.

From the Banner of the Cross.

BISHOP DELANCEY IN WESTERN NEW YORK.

Geneva, Saturday, May 9, 1839.

Mr. Editor,—You, no doubt, have some desire to know something of the motions of the Right Rev. Bishop Delancey in his new diocese; if so, you will pardon the liberty I take in occupying a short space in your valuable periodical, conscious as I am that it reaches many of his former flock, who will always be delighted to hear of the success of him to whom they were so deservedly attached. The pleasure of the journey to Auburn was much enhanced by the agreeable addition to our number of the Right Rev. Bishop Onderdonk, of Pennsylvania, of the Right Rev. Bishop Onderdonk, of New York, as well as many others of the reverend clergy. On our arrival there on Tuesday evening last, there were many hands extended for the purpose of welcoming the stranger, whom they were soon to acknowledge as their pastoral head; their hospitality too was shown in their entertaining as many as possible, the bishop elect with his party remaining at the residence of Mr. G. V. Throop, cashier of the Cayuga County Bank of that place, to whom we are much indebted for our comfort during our short stay there. A sermon by the Rev. Mr. Peers, of the city of New York, on the subject of Christian education, was the first of the interesting religious services which were to occupy the attention for a few days; it was spoken of by many as one of great ability and displaying much talent; to ourselves it was a source of no little regret that our late arrival prevented our being able to hear it. The next day was appointed for the opening of the Special Convention of the diocese. At the request of the bishop of New York the Right Rev. Bishop Onderdonk, of Pennsylvania, delivered the sermon, his text being taken from the Epistle to James, chapter i. 17th and 18th verses. Independently of the clearness and soundness of argument which characterise all the discourses of this learned divine, the feeling and touching manner in which he spoke of the bishop elect, of his merits, sound Churchmanship, holiness of life, and strict piety, as well as the interesting manner in which, without meddling with the concerns of another diocese, he addressed its Convention now assembling for the second time only as a distinct body, bidding them at the same time most affectionately God speed,—won from every heart the tribute due to one of superior talent and exalted Christian worth. For my own part, I scarcely ever remember to have heard any discourse which gave me more sincere pleasure; its printing, (ordered by the Convention, as well as the sermons delivered before its body,) will afford in its perusal to such as were unable to attend its delivery, much gratification as one of a truly practical nature.

The Convention met and transacted business in the afternoon, passing sundry resolutions, from a number of which I select the substance, as follows:—One of them provides for the maintenance of the Episcopate; another orders a sum of money to be given to their bishop for the removal of his family; various others were passed, and all unanimously, one of which also attracted my attention, in which they express the sad feelings with which they separate from their acting bishop; indeed it seems a source of regret to the whole Western Diocese, that they are thus obliged to separate from under the fatherly care of him who has so long presided over their councils, while their hearts are filled with satisfaction at the conscious rectitude of their purpose, and with affection to him whom they have called from afar to the nearest and dearest relation, that of a spiritual father to his children. The services of the evening were also truly satisfactory, a most excellent sermon on the depravity of our nature, being preached by the Rt. Rev. Bishop Doane, of New Jersey.

Passing over the services of Wednesday morning, an account of which you will no doubt receive, I hasten to those of the afternoon, which consisted in the address of a committee to the Right Rev. B. T. Onderdonk, per the Rev. Mr. Proal, of Utica, on the subject of their final parting. After this the Right Rev. Bishop Delancey was introduced, and addressed by the Rev. Dr. Rudd on the part of a committee appointed for that purpose; in this the Rev. gentleman assured him of their love and affection, as well as their filial submission and determination of future obedience to him. The reply of the Right Rev. Bishop was, as usual, clear and pointed, as well as expressive of the deep satisfaction he felt at their cordial reception of him.

So far all had passed delightfully; but one thing was yet to come, and upon this expectation ran high; this was the probable pleasure likely to be experienced in the evening from hearing the new bishop. The church was thronged, although many had gone to their homes by the afternoon lines; but not one, as I should think, or as far as I can learn, not one went from the church that night without the full conviction that he had heard a sermon of thrilling eloquence, of pointed application, and above all, one capable of being reduced to practice, in which you know he who delivered it is unsurpassed by none.

After the service the Convention was adjourned, previous to which, in a short address, their chairman bid them affectionately farewell, assuring them that though he came among them a perfect stranger, he now felt as one of them, that their hearts were already knit together, and that the intimate relation now subsisting between them could alone be severed by death. * * * * Taking our departure yesterday morning from Auburn we arrived in Geneva in a few hours, where we are staying at the house of the rector, the Rev. Mr. Irving, for whom the bishop expects to preach to-morrow in the morning and confirm twenty-nine persons: he also wishes to preach in the afternoon, is engaged to do the same on Monday evening in Syracuse, and on Wednesday, both morning and evening, at Utica. From thence we shall go rapidly on to Philadelphia, arriving, we hope, on the afternoon of Friday, so as to give time to the Right Rev. Bishop for resting on Saturday, and preaching, as his expectation, on Whitsunday morning in St. Peter's Church.

WHAT WOULD DR. JOHNSON SAY?

We published amongst our miscellaneous scraps, on Wednesday, an extract from the London Quarterly, in which it is indirectly asked, What would Dr. Johnson have said, if he had been told sixty years ago that the tiny volume of steam issuing from the spout of his black iron teakettle was a power competent to rebuke the waves, and to set even the hurricane at defiance? The learned doctor has himself answered the question of the learned reviewer in an article in the Adventurer, of October 16, 1783:—

"Men unaccustomed to reason and researches think every enterprise impracticable, which is extended beyond common effects, or comprise many intermediate operations. Many that presume to laugh at projectors would consider a flight through the air in a chariot, *and the movement of a mighty engine by the steam of water, as equally dreams of mechanic lunacy,* and would hear with equal negligence of *the union of the Thames and Severn by a canal,* and the scheme of Albuerque, the viceroy of the Indies, who in the rage of hostility had contrived to make Egypt a barren desert, by turning the Nile into the Red Sea."

The Thames and Severn *are* united by a canal, and the movement of a mighty engine by the steam of water is no longer a novelty. It is well said by the Newark Advertiser, "Let men take a lesson from their amazement at the past and present, and cease to prophesy against the future."

National Intelligencer.

If I was to think daily and hourly, and think of nothing else for a thousand years but how to cleanse my heart, or root one vice out of it in my own strength, I should be no nearer to it at the end than I was at the beginning.

MISS DRAPER'S SEMINARY,—Hartford, Conn.—The year is divided into two terms of twenty-two weeks, each commencing the second Wednesday in September, and first Wednesday in March. Two weeks vacation in winter and six weeks in summer.

Terms:—Tuition in English for a term of twenty-two weeks, $16; music with use of instrument, $26; French and Spanish, $12 each; Latin, $6; drawing, $12; ornamental needle work, $8. Board, exclusive of washing, (which is fifty cents per dozen), $3 per week. There are other incidental charges for fuel, lights, &c.

It is expected that one half the charges for board and tuition will be paid in advance.

For the character of the Seminary, reference may be had to—

Rt. Rev. T. C. Brownell, D. D.; Rev. G. Robbins, Rev. G. Burgess; J. M. Goodwin, S. H. Huntington, and Geo. Beach, Esqr's. Hartford; Rev. C. S. Henry, D. D. New York, Rev. N. S. Wheaton, D. D. New Orleans, Rev. T. Strong, Greenfield, Mass.

May 25, 1839. 3m.

TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev. W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

Design.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

Instruction.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

Requirements.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

Reports.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

Examinations.—An examination is held every Friday of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

Terms.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

Vacation.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

Expenses.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum.

No deduction made for absence; nor will any pupil be received for less than a term.

Next Term.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

April 25. tf

POUGHKEEPSIE FEMALE ACADEMY, Miss Curtiss, Principal. This institution reopens on the first day of May, and affords advantages for solid or ornamental education not surpassed by any institution in the state. The edifice is large and commodious, and opens upon paved walks which extend over the whole delightful village of Poughkeepsie.

Circulars containing terms, &c., can be had at the bookstore of Mr. Roe Lockwood, No. 111 Broadway, New York.

References—Rev. Messrs. Mann, Eaton, Hatch; Rev. Dr. Reed, and Hon. Judge Ruggles, Poughkeepsie.

April 9, 1839. 13t

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by Louis Sherman.

Feb. 19. tf

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters, Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. *These were honorable men in their generations.* Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

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